

K. D. J.

THE
MISSION
OF THE
CLERGY of the CHURCH
OF
ENGLAND and IRELAND
VINDICATED;

IN
A LETTER from a *Presbyter* of the
Diocess of *Derry*, to a *Parishioner* of the
Roman Communion, In Answer to a Treatise,
Entituled, *The Reformed Churches proved*
destitute of a lawful Ministry. Printed at
Rouen, A. D. 1722.

How shall they preach except they be sent, Rom. 10. 15.

Habemus annumerare eos qui ab Apostolis instituti sunt E-
piscopi in Ecclesijs & Successores eorum usq; ad nos quæ
nihil tale docuerunt neq; cognoverunt quale ab his deli-
ratur. Irenæus adv. Hæres, l. 3. c. 3.

D U B L I N :

Printed by S. POWELL, and sold at the Corner of
Sycamore-Alley, Dame's-street, MDCCLXXIII.

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Roman Communion, touching a Treatise,
Entitled, The Church proved
the same of a late. Printed at
Rome, A. D. 1727.



How shall they prove except they be sent, Rom. 10. 17.

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DUBLIN.

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THE
MISSION
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CLERGY of the CHURCH
OF
England and Ireland
VINDICATED, &c.

The Introduction Examined.

S I R,



HAVE read the Treatise you sent me, and by the Character you gave me of it, and from the late Date it bears, I expected to have found an extraordinary new Piece against our Mission. But upon a careful Perusal of it I found nothing New in it but its Dress, the Substance of the Arguments being long since answered by two of our eminent Bishops of *Derry*, Dr. *Bramhal* (afterwards A. Bp. of *Ardmagh*) Dr. *King* now Ld. A. Bp. of *Dublin*, and others of our learned Divines, tho' the

B

Title

Title Page of your Treatise bears so late a Date as A. D. 1722. You know very well that in the Search after Truth a Man ought to divest himself of all Prejudice, and consider fairly what's said on both Sides of the Question.

This is all I desire of you, which if you take care to perform (so engaging is Truth) you cannot but entirely acquiesce in her Evidence. *Neceffe est ut lancem in libra ponderibus impositis deprimi, sic Animum perspicuis cedere.* I am sensible you have not leisure to peruse many Books, and therefore I have chosen to give you a Sketch of such Authors as have wrote best upon this Controversy. And before I answer any particular Argument produced by your Author, give me leave to observe in general, that the Church of *Rome's* Doctrine in the Point of Ordination is mere Scepticism. For the Church of *England* is more certain (to use the Words of our * A. Bp. *Bramhal*) that she hath true Orders than the Church of *Rome* itself, ' both un-
' interrupted Succession of Pastors, and for a lawful
' Form of Ordaining; whereas the Validity of their
' Orders doth depend, according to their own Doc-
' trine, upon the Intention of him that doth ordain.
' So as if any one or more Bishops, since the Days of
' the Apostles to this Day had no Intention to ordain,
' all the Orders deriv'd from them are void. And the
' Author himself hath no Certainty according to his
' own Grounds, of his own Priesthood, or that
' which he consecrates is the Body of Christ. But
' we are confident, not only that the Bishop's In-
' nimadvertency of what he is about, even his con-
' trary Intention being admitted to confer no Orders,
' cannot deprive us of that Love-token which Christ
' sends to his Spouse by a bad Messenger. In short, this
' Doctrine

* See his Works, p. 986, 992. As also A. Bp. *Laud* against *Fisher*, p. 273. Dr. *Porter's* Answer to *Charity* mistaken, Sect. 5. p. 279. Dean *Prideaux's* Validity of the Orders of the Church of *England*, from p. 203. to 208.

' Doctrine of the Intention of the Priest leaves no
 ' Church, not *Rome* it self, certain whether they
 ' have Holy Orders or not, that is as much as to
 ' say, whether they be a Church or not. For as the
 ' failing of any one Link breaks a Chain in sunder,
 ' so the want of this Intention in any one Bishop, in
 ' a long Row of 70 or 80 Predecessors, breaks in
 ' sunder the Chain of their Succession, and leaves all
 ' these who pretend to derive from thence down-
 ' wards without holy Orders: I commend the Au-
 ' thor's Ingenuity that he doth not revive these impu-
 ' dent Fictions of the *Nag's-Head* refuted long since
 by Dr. *Mason*, A. Bp. *Bramhal*, and Bp. *Burnet*, and
 of late, by the learned *Peter Francis Le Courayer*,
 Canon Regular and Librarian of St. *Geneviève* at
Paris. By the providential Superintendence of the
 Holy Spirit of God there remains (saith Bishop *Bilson*,
 Cap. 13. *de perpet. Gub. Eccles.*) to this Day, Re-
 gisters preserv'd in the Church, like the Roll in the
 Ark, not maim'd by length or vicissitudes of Time,
 which contain a punctual Enumeration of Bishops,
 who from the Apostles down to the *Nicean Council*,
 presided in the Churches of *Antioch*, *Jerusalem*, *A-*
lexandria and *Rome*. By the Help of such Records
 we are able to prove the regular Succession of the
 A. Bps. of *Canterbury*, from *Austin* to Dr. *Will. Wake*
 the present A. Bp. who is the 81st. from the first
 Foundation of the See. In like Manner we are able
 to prove the Succession of the A. Bps. of *Armagh*,
 from St. *Patrick* to Dr. *Hugh Boulter*, the present
 Arch Bishop who is the 96 from St. *Patrick*.
 So that I cannot see how it is possible for our Adversar-
 ies to disprove our Mission. However, since they
 attempt to do it in this Book Entitled, *The Reformed*
Churches prov'd destitute of a lawful Ministry, I shall
 give every thing that is material in it a due Considera-
 tion, in as plain and succinet a Manner as I can.

First, I commend the Author's Ingenuity for saying, that no Man in the Choice of his Religion is to consult his Interest, Ease, or Education, since any of these may lead him wrong: And Religion being a Matter of too great Importance to be taken upon Trust, every Man is obliged to try and examine it as the Apostle directs, *1 John 4. 1. 2 Cor. 13. 5. 1 Thess. 5. 21.* But this Method the Author does not think fit to stand to, who afterwards endeavours to persuade his Reader to submit his Judgment to the Guidance of an infallible Church: Which Infallibility he grounds upon some Texts of Scripture, which shall be examined in their Order. The 1st. is *Mat. 16. 18. Upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.*

‘ This as (Mr. * *Chillingworth* observes) is said of
 ‘ the *Catholick* not of the *Roman* Church, nor can it
 ‘ ever be proved that the Church in Communion
 ‘ with the See of *Rome* is the *Catholick* Church. 2^{dly},
 ‘ It says something for the Perpetuity of the Church,
 ‘ but not for the Infallibility of it; unless you will
 ‘ take for granted what can never be proved, that a
 ‘ Church that teaches any erroneous Doctrine is a
 ‘ Church no longer, which is all one as if you shou’d
 ‘ say, a Man that has the Stone, or Gout, or any o-
 ‘ ther Disease, is not a Man.

The 2^d. Text urged upon this Head is, *John 14. v. 15, 16. I will ask my Father, and he will give you another Comforter, that he may abide with you forever, even the Spirit of Truth.*

But here also, what Warrant have we (says † Mr. *Chillingworth*) by you to understand the Church of
Rome,

* See his Discourse of the Infallibility of the Church of *Rome*,
 p. 17. † Vide ut antea.

Rome, whereas he that compares v. 26. with this, shall easily perceive, ' That our Saviour speaks only of the Apostles in their own Persons; for there he says, going on in the same Discourse, *The Holy Ghost whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said to you;* which cannot agree but to the Apostles themselves in Person, and not to their Successors, who had not yet been taught, and therefore had not forgotten any thing, and therefore could not have them brought to their Remembrance. But what if it had been promised to them and their Successors? Had they no Successors but them of the Roman Church? This indeed is pretended and cried up, but for Proofs of it, *desiderantur*.

' Again: I would fain know whether there be any Certainty that every Pope is a good Christian, or whether he may not be in the Sense of the Scripture, of the World? If not, how was it that *Belshazzar* should have cause to think, that such a Rank of them went successively together to the Devil.

The 3d. Text urged to maintain this Infallibility is *John 16. 13. I have yet many Things to say unto you, but you cannot hear them now; However, when the Spirit of Truth is come he will lead you into all Truth.*

To this I answer with * Dr. Potter: ' Tho' that Promise was directly and primarily made to the Apostles (who had the Spirit's Guidance in a more high and absolute Manner than any since them) yet it was made to them for the behoof of the Church,

* See his Ans. to Charity mistaken, p. 131, 152. See also A. Bp. Laud against Fisher, p. 97, 231.

' Church, and is verified in the Church universal.
 ' But all Truth is not simply all, but all of some
 ' Kind. To be led into all Truths, is to know and
 ' believe them. And who is so simple as to be igno-
 ' rant, that there are many Millions of Truths, (in
 ' Nature, History and Divinity) whereof the Church
 ' is simply ignorant? How many Truths lie unreveal-
 ' ed in the infinite Treasury of God's Wisdom,
 ' wherewith the * Church is not acquainted? How
 ' many obscure Texts of Scripture which she under-
 ' stands not? How many School Questions which she
 ' hath not and happily cannot determine? And for
 ' Matters of Fact, it is apparent and granted that the
 ' Church may err. So then, the Truth it self en-
 ' forceth us to understand by all Truths not simply
 ' all, not all which God can possibly reveal; but all
 ' appertaining to the Substance of Faith, all Truths
 ' absolutely necessary to Salvation.

- The 4th. Text urged upon this Head of Infalli-
 bility is *Matt. 28. 20. Lo I am with you alway, even
 unto the End of the World.*

And here also (says † Mr. Chillingworth) if we
 will grant ' 1. That by you, is meant you and only
 ' you of the Church of *Rome*. 2. That our Saviour
 ' has here obliged himself to assist, not only *sufficenter*
 ' but also *irresistibiliter*; not only to preserve in the
 ' Church a Light of sufficient Direction, as he pro-
 ' vided a Star for the Wise Man, and a Pillar of Fire,
 ' and a Cloud for the Conduct of the *Israelites*; but
 ' also to compel or at least necessitate them to follow
 ' it. 3. That he will be with them, not only to keep
 ' them from all damnable and destructive Errors, but
 ' abso-

* *Dent. 29. 29. 1 Cor. 13. 12.*

† Vide ut aurea. See also A. Bp. *Land against Fisher*, p. 231,

absolutely from all erroneous Doctrines. If these Things I say were granted, some good might be done: But certainly these are *μεγάλα λίαν ἀντήματα*, too great Favours to be looked for by Strangers. And yet if all this be granted, we shou'd run into this Inconvenience on the other Side; That if the Promise be absolute, not only the whole Church of *Rome*, not only a general Council; not the *Pope* alone; but every Bishop, every Priest, every one who is sent by Christ to baptize and preach the Gospel, might claim this Assistance by Christ's Words, and consequently Infallibility.

The last Text produced in Favour of the Infallibility of the Church of *Rome*, is *1 Tim. 3. 15.* where the Church is called *The Pillar and Ground of Truth*. This * *Mr. Pool* calls their *Ajaxis Clypeus*, which you shall find used upon all Occasions, and infinitely repeated by every impertinent Scribler of the *Romish* Party.

For Answer, to pass over that Notion of our acute † *Chillingworth*, that it is not the Church, but *Timothy* who is there called the Ground and Pillar of Truth, and so there is only an Ellipsis of the Word *de* which is very frequent *εἰς* for *ἐκ* *εἰς*, or of the Word *ὡς* *εἰς* for *εἰς* *ὡς*, as the learned *Gataker* observes, and there are diverse Instances of either of them. So the Sense is, *That thou mightest behave thyself in the House of God the Church, as a Pillar, or as becomes a Pillar.* And he gives this notable Reason for it, 'because it was Heterogeneous to call your Church a Pillar, which in the same Verse he had called an House. And this I am sure wou'd puzzle

* See his Nullity of the *Rom.* Faith from p. 85. to p. 90.

† See his Works, c. 3. Sect. 76. p. 128.

our Masters to answer: But to wave that, I answer,

1st. 'The Church spoken of is not the Church of *Rome*, but the Church in which *Timothy* was placed. And whether it be spoken to the Church in general or in particular, what is this to *Rome*? Here we find a notable Piece of the *Roman* Mystery of Iniquity: If there be any Reproofs or Censures applied to any other Churches, there every Church must bear its own Burden. But if any Church be honoured in Scripture with Commendations, Promises, Privileges, that presently belongs to *Rome*, and they have a Commission to seize for their own Use: But how unjustly we shall here discover, for if you understand these Words of the *Catholic* Church, or of the Church in general, then the Words only prove the Indefeasibility of the whole Church, which may consist with the Error and Apostacy of several which then were eminent Churches, whereof we have unquestionable Instances in the glorious Churches of *Asia*, which notwithstanding this Promise fell away: And consequently *Rome*, tho' then her Faith was famous throughout the World, might fall with them or after them. And if you understand the Words of a particular Church they must be understood of that Church in which *Timothy* was placed: And if my Memory fail me not exceedingly, that was not *Rome*, but *Ephesus*, which notwithstanding this Character did fall away: And moreover it was not in the Church ruling, but the Church ruled in, and over which *Timothy* was set, which is here called the Pillar and Ground of Truth. And so the Argument runs thus: The Church and People of *Ephesus* are the Pillar and Ground of Truth. Therefore the *Pope* of *Rome* is infallible. The Consequence is thus proved, the *Pope* may interpret Scripture as he pleaseth, and tho' he may err in the Pre-
mises,

' mifes, as *Stapleton* confefseth, (a) yet he is always in-
 ' fallible in the Conclusion as the same *Stapleton* afferts :
 ' Ergo the *Pope's* Infallibility (*qui est virtualiter tota Ec-*
 ' *clesia*, according to their own Principles) is out of the
 ' Reach of all Arguments.

' 2dy, ' The Term of Pillar notes the Solidity, but
 ' not the Infallibility of the Church, it denotes the
 ' Difficulty of its Removal, but not the Impossibility.
 ' Every stout Champion of God's Truth is a Pillar of
 ' the Truth, and such are frequently called by that
 ' Name in the Fathers, but yet they are not Infallible.
 ' *Athanasius* was a Pillar of the Truth, but not Infal-
 ' lible. The great *Osires* a Pillar of the Truth, and
 ' *Nicene* Faith, yet fell foully, as appears by the Story.
 ' *Museonius* Bishop of *Neocæsaria* is by *Basilus Cæsariensis*
 ' invested with this very Title of *columna* &c. *id est* *columna* &c.
 ' *id est* *columna*. (b) Ergo by the Roman Logick *Basil* thought
 ' him Infallible, or if he did not, then *Basil* did not
 ' think those Words implied Infallibility, (c) *Gre-*
 ' *gory Nyssen* tells us, not only *Peter*, and *James* and
 ' *John* are Pillars, not only *John Baptist* is a Light,
 ' but also all that build up the Church are Pillars and
 ' Lights. Therefore it seems all Ministers are Infalli-
 ' ble. Male-Children are called *columnæ domus* the Pillars
 ' of their Families, among the Greek Poets; and *Ge-*
 ' *sa* a faithful Servant in *Terence*, is called *Columna Fa-*
 ' *miliæ*, the Pillar of the Family: For ought I know
 ' if those Men wou'd go to *Rome*, and upon the Cre-
 ' dit of this Word sue out a Writ of Priviledge,
 ' they might be as infallible as the *Pope* himself. 3.
 ' This Phrase, *The Church is the Pillar of Truth*, may
 ' note the Churches Duty, not her Practice, and
 ' what she ought to be, not what she always is.

C

They

(a) In relectione principiorum fidei controuv. 4. q. 2.

(b) In Epist. 63.

(c) In Vita *Mosis*.

' They shall not say this is *gratts dictum*, I will make
 ' it good by parallel Instances, wherein they shall
 ' see the Absurdity of their Argument, *Rulers are*
 ' *not a Terror to good Works but to the Evil*, Rom. 13.
 ' 3. If this Argument be good, the Church is a Pil-
 ' lar, *ergo* she cannot err, then this also is good,
 ' that Rulers cannot be a Terror to good Works.
 ' None but one that comes from *Bedlam* wou'd af-
 ' sert the Latter, and none but one that comes from
 ' *Rome* wou'd conclude the Former. Thus our
 ' Saviour saith of his Ministers, *Ye are the Salt of*
 ' *the World, ye are the Light of the World*, Matt. 5.
 ' *Ergo* by this Argument, this Salt cou'd not lose
 ' its Savour, and no Minister can be in the Dark,
 ' but every one must be infallible. Thus *Prov.* 16.
 ' 10. *A divine Sentence is in the Lips of the King, his*
 ' *Mouth transgresseth not in Judgment*; *Ergo* Kings
 ' are Infallible. If the Pope had such a Text in
 ' the New Testament, you may easily imagine what
 ' Triumphs the Asserters of Infallibility wou'd have
 ' made, who can build a towering Confidence upon
 ' such pitiful Foundations: And yet this doth not
 ' inform us of the Practice of Kings, but acquaints
 ' them with their Duty as Interpreters agree.

4. ' This Phrase, *The Pillar and Ground of Truth*,
 ' notes the Necessity of the Church's Ministry
 ' (*quoad nos*) but not the Infallibility of her Au-
 ' thority: Those are two distinct Things, and the one
 ' no way consequent upon the other. The utmost
 ' which can be squeezed from the Phrase is this,
 ' That the Church doth support the Truth and Gos-
 ' pel of Christ in the World, and so doth every sin-
 ' cere and zealous Defender of the Truth, not only
 ' when met together in a general Council, but also in
 ' their single Capacities, which I think will be un-
 ' deniably proved by this Argument, the Church was
 ' the Pillar and Ground of Truth for the first 300

Years

' Years after Christ and his Apostles, never did it
 ' more deserve that Name, nor did it ever more
 ' dischrage that Office, but all that Time there was
 ' no OEcumenical Council, (and that is the only
 ' Council to whom Infallibility is ascribed by the
 ' *Papists*) therefore either that Phrase doth not e-
 ' vince Infallibility, or the several Pastors of those
 ' Ages were infallible.

5. ' The Consequence of the Argument is false
 ' and frivolous, the Church is the Pillar of Truth,
 ' *Ergo* she is infallible. For the same Church may
 ' be a Pillar of Truth and a Seat of Error. For
 ' what is it to be a Pillar of the Truth (if we draw
 ' aside the Curtain of the Metaphor) but to be a De-
 ' fender of the Faith? And who knows not that the
 ' same Persons may defend the Truth, and maintain
 ' Errors with them, unless he be one that never
 ' read the Bible, nor Ecclesiastical History? Who
 ' knows not that the same Persons who defended
 ' the Truth of Christianity against *Jews* and *Pagans*,
 ' did also maintain the Doctrine of *Jesabel*, and the
 ' Heresy of the *Nicolaitans*? *Rev. 2*. And that those
 ' very Men that owned the Foundation did build
 ' the Hay and Stubble of false Doctrines thereupon,
 ' *2 Cor. 3*. And that diverse of the stoutest Defen-
 ' ders of the Truth of the Gospel among the Fathers
 ' had their Errors, as *Bellarmino* acknowledgeth.
 ' Else, if they will stand to the Consequence, it will
 ' follow by Virtue of it, such a Minister preacheth
 ' the Truth, *ergo* he is intallible, and cannot preach
 ' false Doctrine. Such a Judge is the Pillar of Ju-
 ' stice in the Land, *ergo* it is impossible he shou'd
 ' make an unjust Decree: Proclamations are hanged
 ' upon such a Pillar, *ergo* a Libel cannot be fastned
 ' there.

6. ' The Argument proceeds from a Declaration
 ' of the Church's present State, (for that is all that

Place asserts, viz. *That the Church then was a Church and Pillar of Truth*, to an Assurance of its perpetual Continuance in that State, (which is quite another thing) which kind of Argumentation, if it might pass for Current, it would work brave Exploits, for then it would follow, *The City of Sion was an Habitation of Righteousness, a Pillar of Truth and Justice, ergo the Prophet Isaiah was misinformed when he said, The faithful City is become an Harlot, it was full of Judgment, Righteousness lodged in it, but now Murders, Is. 1. 21.* Nay, then the Church of England is Orthodox in the Roman Sense. *Probatum*, It was the Pillar of the Truth, viz. when it was the *Pope's* Ass, ergo it is so still, and the *Papists* slander us, when they say, we are fallen away. The Church was a Virgin in the Apostles Days, saith *Hegesippus*, ergo she is not now corrupted, nor indeed can be: For I must tell you, the *Pope* can do more than all the Apostles either pretended or did, for they could not even while they lived Holy keep the Church from actual Corruption, but the *Pope* keeps her from all Possibility of Corruption. Thus the *Pope* is Omnipotent and it is no marvel he is infallible. Let the Reader now judge whether these Texts be the strongest Proof of an infallible Church.

Introd. p. 6. The Author says, *Protestants* generally accuse us of want of Charity, in denying the Possibility of Salvation to any but those of our own Communion. I presume then their Charity is more extensive than ours, for otherwise it would be ridiculous to declaim against us for the want of it, and so they can do no less than to allow the Possibility of Salvation to *Roman Catholics*. That is to say, they are convinced in their Hearts that *Roman Catholics* may be saved in their Religion, because otherwise it would be no Charity to tell them

them for any more than it would be Charity to tell
 a Man that he can be saved in a damnable State.

This Argument has been already considered in a
 late Treatise. However it will not be amiss to sub-
 join a further Answer. Does the Church of Rome
 take Advantage of our extensive Charity, Let them
 know, that Charity thinketh no Evil. But yet
 it is to be considered, That tho' a Protestant may
 have charitable Thoughts of an honest Papist, yet
 this makes nothing at all for the Commendation of
 Popery, since it is not for this he is saved, (not for his
 embracing of Popery I mean) but for his Belief of
 the Gospel, and his Obedience to it. In the mean
 time Popery is his Disease, and makes his Condition
 very hazardous, only we hope that possibly he may
 be saved notwithstanding it. As a Man that has the
 Plague, or has taken Poison, it's possible he may
 recover, but yet his Condition is very sad and full
 of Danger; and no Man in his Wits will venture
 upon Poison, or a Pest-house, because there is a
 Possibility of escaping. Whatever Charity then
 we may have for a well-meaning Papist, he assures
 you we have no good Opinion of Popery; but do
 with great Reason assert, that they who embrace
 it do run a great Hazard of their Salvation, a
 whilst they entertain Doctrines not only false in
 themselves, but very pernicious in their Effects, be-
 ing great Hindrances to Piety and Holiness, with-
 out which no Man shall see God. Yet after all we
 are not rash to pass a Sentence of Damnation upon
 them; to their own Master let them stand or fall;
 to whose Mercy we leave them, whilst they deliver
 us up to Satan. But this while our Charity gives
 small Encouragement to a Wise Man to tarry Papist,
 a Protestant is never the worse for a Papist's hard
 Thoughts.

* See a Preservative against Popery, &c. c. 3.

' Thoughts of him, nor a *Papist* the better for our
 ' greater Charity to him. We have other Rules
 ' and Measures by which we are to proceed in the
 ' present Case, and are to consider whether the *Pa-*
 ' *pist* has any good Reason for his uncharitable Opi-
 ' nion, else he himself may be hurt by it, but not
 ' we nor our Cause. Sometimes I grant in Mat-
 ' ters of Difference, a Man may be inclinable to yield
 ' to that which he perceives both Parties are agreed
 ' in, but this will by no Means be found in the Case
 ' before us. For the *Protestant* does not grant the
 ' *Papist* to be in a safe way to Salvation, nor yet that
 ' *Popery* (truly so called) is at all the Way to Salvati-
 ' on, but rather a great Hindrance to it; The ut-
 ' most he grants is only this, that possibly a *Papist*,
 ' notwithstanding the dangerous Errors and Cor-
 ' ruptions of the Church, may be saved. But in
 ' the mean time he asserts and proves, that the Be-
 ' lief and Practice of the holy Christian Religion,
 ' which is most purely profest among *Protestants*, is
 ' the surest and safest Way to Salvation. And this is
 ' irrefragably demonstrated by A. Bp. Tillotson in his
 ' Sermon on 1 Cor. 3. 15.

What he advances *Introd. p. 8.* concerning Per-
 sons dying in the Communion of the Church of
 Rome who were *Protestants* all their Life-time, is
 answered in a late * Treatise. What he says of *Pro-*
testants becoming sober and regular Christians, by
 embracing the Communion of the Church of Rome,
 and *Catholicks* commencing Libertines by renouncing
 it, has been considered in the aforesaid † Treatise.

As to the Argument used by St. § *Austin*, 'tis very
 conclusive why he shou'd rather continue in the

* See a Preservative against *Popery*, &c. c. 25.

† C. 10. c. 25.

§ Ep. contra Fund. c. 4.

Communion of the *Catholic Church* (of which *Rome* was then a sound part) than relapse into *Manicheism*. For when *St. Austin* wrote in the 5th Century, the Errors of the Church of *Rome* were not breached.

Introd. p. 11. The Author brings several Texts of Scripture to prove her, (meaning the Church of *Rome's* Universality) which are nothing to the Purpose, most of them referring to the Extent of the *Messiah's* Kingdom. But lest he shou'd think there is more in them than there really is, I shall give them a distinct Consideration.

The *First* and *Second* Text, *Matt. 16. 18. Matt. 29. 20.* have been already considered, with respect to the Church's Infallibility, and now they are brought to prove her Perpetuity. But what particular Reference have they to the Church of *Rome* exclusively of other Churches. This is the Point to be proved, otherwise the Author does no more than beg the Question.

The 3d Text is, *Is. 59. 21. My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord from henceforth and for ever.*

This Text (says * *Mr. Chillingworth*) is the *Achilles* for the Church's Infallibility, wherein every Writer triumphs; but I wonder they shou'd do so, considering the Covenant here spoken of is made, not with the Church of *Rome*, but with *Zion*, and them that turn from Transgression in *Jacob*. The words are, *and the Redeemer shall come out of Zion, and unto them that turn from Transgression*.

* See his *Dis. of the Infallib. of the Ch. of Rome*, p. 16. 17.

' gression in Jacob, saith the Lord. As for me this is
 ' my Covenant with them, saith the Lord, My Spirit that
 ' is in thee and my Words, &c. Now if the Church
 ' of Rome be Zion, and they that turn from Iniquity in
 ' Jacob, they may have Title to this Covenant; if
 ' not, they must forbear, and leave it to the Jews
 ' after their Conversion, to whom it is appropriated
 ' by a more infallible Interpreter than the Pope; I
 ' mean St. Paul, Rom. 11. 26. And it seems the
 ' Church of Rome also believes as much; for other-
 ' wise, why does she in the Margin of her Bible send
 ' us to that Place of St. Paul for an Exposition?
 ' Alike Impertinent and no-way to the Purpose are
 ' the other Texts quoted by the Author, viz. Gen. 22.
 ' 18. Ps. 2. 8. Ps. 116. 1. Is. 60. Matt. 28. 19.
 ' And yet upon these Texts misapplied, the Author
 ' builds (to speak in his own Language) the Church
 ' of Rome's Universality of Time and Place. I re-
 ' member to have read in *Smiglelius*, *quod præmissæ*
 ' *causant effective conclusionem*. Now in as much as
 ' the Texts quoted relate to a quite different Sub-
 ' ject, the Author's Conclusion is entirely false. As
 ' to the Church of Rome's Universality with respect
 ' to Place, She has no right to the Title of the *Latin*
 ' Church it self; far less of the Universal, and she
 ' has now but a small Part of the *Latin* Church left
 ' her. The Reformed in *Russia* and the *Greek*
 ' Church will out-number in *Europe*, and she has
 ' no national Church in her Communion any where
 ' else. If you will appeal to the vast Extent of a
 ' Church, that so many Nations and Societies agree
 ' in the same Doctrine, and are of one Commu-
 ' nion; this will prove to be a dangerous Point,
 ' for in the State in which we see Mankind,
 ' Numbers make a very bad Argument. It were
 ' to risque the Christian Religion too much, to
 ' venture on a Poll with the *Mahometans*. In some
 ' Ages the *Semi-Arrians* had the better at Numbers,

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and

and it is a Question if at this Day those that are
 within or without the *Roman* Communion make the
 greatest Body. Nor must a Man be put to chuse
 his Religion by such laborious and uncertain way
 of Calculation. I find the Writers of the Church of *Rome* are
 resolved to take no Notice of the solid Answers
 heretofore given to their Objections. *Non persu-*
debis etiam si persuaseris. How admirably well has
 this Point been long since handled by Mr. * *Ghil-*
lingworth. As for Universality of Place, the want
 whereof you object to *Protestants* as a Mark of *He-*
resse, you have not set down clearly and univocally
 what you mean by it, whether Universality of Fact
 or of Right; and if of Fact, whether absolute or
 comparative; and if comparative, whether of the
 Church in Comparison of any other Religion, or
 only of heretical Christians, or if in Comparison
 of these, whether in Comparison of all other Sects
 conjoined or in Comparison only of any one of
 them. Nor have you proved it by any good Ar-
 gument in any Sense to be a certain Mark of *Heresy*,
 for those Places of *St. Austin* do not deserve the
 Name. And truly in my Judgment you have done
 advisedly in proving it no better. For as for Uni-
 versality of Right, or a Right to Universality, all
 Religions claim it, but only the true has it; and
 which has it cannot be determined, unless it be first
 determined which is the True. An absolute Uni-
 versality or Diffusion through all the World if you
 shou'd pretend to, all the World wou'd laugh at
 you: If you shou'd contend for Latitude with any
 one Religion, *Mahometism* wou'd carry the Victory
 from you. If you shou'd oppose your selves against

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* See his Works, p. 263. As also A. Bp. *Laud* against *Fisher*,
 p. 301, 302.

all other Christians besides you, it is certain you
 would be cast in this Suit also. If lastly being hard
 driven, you should please your selves with being
 more than any one Sect of Christians; it would
 presently be replied, that it is uncertain whether
 now you are so, but most certain that the Time has
 been when you have not been so. Then when the
 (a) whole World wondered that it was become *Ar-*
rian; then when *Athanasius* opposed the World;
 and the World *Athanasius*; then when your (b)
Libertines having the contemptible Paucity of his
 Adherents objected to him as a Note of Error, an-
 swered for himself, there was a Time when there
 were but three opposed the Decree of the King,
 and yet those three were in the Right, and the rest
 in the Wrong; then when the Professors of Error
 surpassed the Number of the Professors of Truth
 in Proportion, as the Sands of the Sea do the Stars
 of Heaven, (as St. *Austin* acknowledges) then when
Vincentius (c) confesses, that the Poison of the *Ar-*
rians had contaminated, not now some certain Por-
 tion, but almost the whole World. Then when
 the Author of *Nazianzen's* Life (d) testifies, that
 the Heresy of *Arian* had possessed, in a manner,
 the whole Extent of the World; and when *Na-*
zianzen found Cause to cry out, (e) *Where are they*
who reprehend us with our Poverty, who define the
Church by the Multitude, and despise the little Flock.
They have the People but we have the Faith. And
 lastly, when *Athanasius* was so over-born with
 Shoals and Floods of *Arians*, that he was forced

(a) Hier. contra Luciferianos.

(b) In Theod. Hist. l. 16. c. 2.

(c) Commentarij, l. 1. c. 4.

(d) In vita *Nazianzen*. A. O. l. 1. c. 1.

(e) In Orat. *Arian*. & pro se ipso.

' to write a Treatise on purpose (a) against those
 ' who judge of the Truth only by Plurality of Ad-
 ' herents. So that if you had proved Want of Uni-
 ' versality even thus restrained, to be an infallible
 ' Note of *Heresy*, there wou'd have been no Remedy,
 ' but you must have confessed, that the Time
 ' was when you were *Hereticks*. And besides, I see
 ' not how you wou'd have avoided this great Incon-
 ' venience, of laying Grounds, and floring up Ar-
 ' guments for Antichrist, against he comes, by which
 ' he may prove his Company the true Church. For
 ' it is evident out of Scripture, and confessed by you,
 ' That tho' his Time be not long, his Dominion shall be ve-
 ' ry large; and that the true Church shall be then the
 ' Woman driven into the Wilderness.

Page 11, 12. *Introduc.* The Author dates the
 Church of Rome's Universality of Time from the A-
 postles Days, and ascribes to her the Conversion of all
 other Nations.

Answer. ' The Truth of this Matter requires to be
 ' examined: Christ (says our (b) A. Bp. Laud) was
 ' to be preached to all Nations, but that Preaching was
 ' to begin at Jerusalem, Luke 24. 47. according to
 ' the Prophecy, Mic. 4. 2. And the Disciples were
 ' first called Christians at Antioch, Acts 11. 26. And
 ' therefore there was a Church there, before ever
 ' St. Peter came thence to settle one at Rome. Nor
 ' is it an Opinion destitute of either Authority or
 ' Probability, that the Faith of Christ was preached,
 ' and the Sacraments administered here in England, be-
 ' fore any Settlement of a Church in Rome. For
 ' St. Gildas the ancientest Monument we have, and
 ' whom

(a) Tom. 2.

(b) See him against Fisher, p. 312.

whom the *Romanists* themselves reverence, says expressly, that the Religion of Christ was received in Britain *Tempore (ut scimus) summo Tiberij Caesaris, &c.* In the latter Time of *Tiberius Caesar*, *Gildas de excid Brit.* Whereas *St. Peter* kept in *Jewrie* long after *Tiberius's* Death: Therefore the first Conversion of this Island to the Faith was not by *St. Peter*, nor from *Rome*, which was not then a Church. Against this *Richard Broughton* in his Ecclesiastical History of Great Britain, Cent. 1. c. 8. say expressly, that the *Protestants* do freely acknowledge, that this Clause of the Time of *Tiberius (Tempore Summo Tiberij Caesaris)* is wanting in their Copies of that holy Writer, and namely in that which was set forth by *Polydore Virgil*, and others. Whereas, 1st. These Words are express in a most fair and ancient Manuscript of *Gildas*, to be seen in Sir *Robert Cotton's* Study, if any doubt it. 2^{dly}, These Words are as express in the printed Edition of *Gildas* by *Polydore Virg.* which Edition was printed at London, Anno 1525. and was never reprinted since. 3^{dly}, The Words are as express in the Edition of *Gildas*, by *Jo. Joeslin*, printed at London also, Anno 1568. And this Falshood of *Broughton* is so much the more foul, because he boasts (Pref. to his Reader fine) that he hath seen and diligently perused the most and best Monuments and Antiquities extant, &c. For if he did not see and peruse these, he is vainly false to say it: If he did see them he is most maliciously false to belie them. And, Lastly, whereas he says, the *Protestants* themselves confess so much, I must believe he is also as false in this as in the Former, till he name the *Protestants* to me, which do confess it; and when he doth, he will gain but this from me, that those *Protestants* wick confessed it, were mistaken, for the thing is mistaken.

The Church of *England* received Christianity
 (as some say) from *Joseph* of *Arimathea*, and from
Simon Zelotes the Apostle. * *Gildas* reported that
 our Island received Christianity in the Time of
Tiberius Caesar: The like † *Baronius* affirmeth out
 of ancient Records, that *Joseph* of *Arimathea*
 came hither in the thirty fifth Year of Christ,
 which was about the nineteenth Year of *Tiberius*,
 and that he preached the Gospel and died here, which
 if it be so, the Church of *England* received Chri-
 stianity before the Church of *Rome*, & some Years be-
 fore *Peter* is said to come to *Rome*; which some
 say was in the Time of *Claudius*, who succeeded
Caius, *Tiberius* his Successor. And for the Honour
 of the Church of *England* I speak, that Christianity
 was first publickly professed by Authority in this
 Kingdom, about 130 Years before it was in *Rome*;
Lucius our King being the first Christian King in
Europe, who reigned about the Year of our Lord
 170. And moreover *Constantine* the Christian Em-
 peror was born amongst us, who gave the first pub-
 lick Liberty of Religion to the *Roman* Church, so
 that *Rome* was beholding for the publick Liberty
 of Religion to *Constantine* of our Nation. Also
 the Inhabitants of *Britain* (as I read) were In-
 structors unto others; as from hence was *Nether-*
land to Christianity; as testifieth the Story of *Smith-*
bertus, *Burgundy* by our *Columbanus*, saith *Sigebert*;
Suecia by *Gallus*, as saith *Petrus de Natalibus*, and
Frisia by *Wilfred*, as it is recorded by *Beda*, and
Matthew of *Westminster*. The *Fraconians*, *Hassi-*
ans

* *Gildas sapiens* de excidio Brit. Christus suos radios, id est, sua
 praecepta indulget tempore, ut scimus summo *Tiberij Caesaris* quo
 absq; uno impedimento ejus propagabatur Religio. Bib. vet. Pat.
 Tom. 5. p. 3. p. 675. Ann. An. 35. addit. Marg. Mss. Hll. *Anglia*
 quae habetur in Bibliotheca Vaticana.

† *Bar. Annal. Eccl. A. D. 35. 11. 5.*

§ *Ibid* 44. 12. 61.

ans and Turigians, by *Winifred* our *Devonshire*-man,
 the *Norwegians* by *Nicholas Breakpear* of *Middlesex*,
 and the *Lituanians* by *Thomas Walden* of *Essen*, and
 all the reformed Churches in *Christendom* derived
 their Light from the learned *Wickliffe* of *Oxford*.
 In regard of this *Polydore Virgil* doth rightly call
England the Parent or Mother, Monastery of all
Europe. And *Peter Ramus* termeth *Britain* to be
 twice School-Mistress to the Kingdom of *France*.
 Moreover, *Origen* writeth, that the *Britains* received
 the Religion of one God before the coming of
 Christ.

In the *East-Indies*, and unto the *Brachmans* the
 Wise-Men (who led by the Star came to *Jerusalem*
 to worship Christ in his Infancy) preached the Gos-
 pel about two Years after Christ's Birth. And af-
 terwards *St. Thomas* instructed them, and ministred
 the Sacraments to them about 40 Years after Christ's
 Birth.

The *Scythians* of *Europe*, the *Thracians* and *Mace-*
domans, *Achaians*, *Byzantines* who are now called
Constantinopolitans, *Philippians*, *Thessalonians*, *Pa-*
tristes, and other People of *Asia*, were taught the
 Gospel of Christ by *St. Andrew* the Apostle, about
 the Year *Anno 40*: So that the Author speaks too
 largely when he ascribes the Conversion of the
 whole World to Christianity to the Church of
Rome, as founded by *St. Peter*.

Page 13. *Introduct.* The Author still carries on a Blun-
 der, that the Catholick and Roman Church are converti-
 ble Terms, and because we are separated from the Com-
 munion of the Church of *Rome*, therefore concludes that
 we are no Part of the Catholick Church.

To this I answer with A. Bp. * *Brambal*. God for-
 bid that we should separate ourselves schismatically
 from

* See his Works, p. 127.

' from the Communion of the *Catholick Church*.
 ' Then we will acknowledge, without any more to
 ' do, that we have separated our selves from Christ,
 ' and all his holy Ordinances, and from the Benefit
 ' of his Passion, and all Hope of Salvation.

' But the Truth is, we have no otherwise separated
 ' our selves from the Communion of the *Catholick*
 ' Church than all the primitive orthodox Fathers, and
 ' Doctors, and Churches did long before us, that is,
 ' in the Opinion of the *Donatists*, as we do now in
 ' the Opinion of the *Romanists*, because the *Roma-*
 ' *nists* limit the *Catholick Church* now to *Rome* in *Italy*,
 ' and those Churches that are subordinate to it, as
 ' the *Donatists* did then to *Cartenna* in *Africk*, and those
 ' Churches that adher'd to it. We are so far from
 ' separating our selves from the Communion of the
 ' *Catholick Church*, that we make the Communion of
 ' the Christian Church to be thrice more *Catholick*
 ' than the *Romanists* themselves do make it, and main-
 ' tain Communion with thrice so many Christians, as
 ' they do. By how much our Church should make
 ' it self, as the Case stands, more *Roman* than it is,
 ' by so much it should thereby become less *Catholick*
 ' than it is.

' But, 2dly, It was not we but the Court of *Rome*
 ' it self, that first separated *England* from the Com-
 ' munion of the Church of *Rome*, by their unjust
 ' Censures, Excommunications and Interdictions,
 ' which they thunder'd out against the Realm, for
 ' denying their spiritual Sovereignty by Divine
 ' Right, before the Reformation made by *Prote-*
 ' *stants*.

Page 13. *Introduct.* The reformed Churches, not one
 ' excepted, are either guilty of Schism, or no Church in the
 ' World was ever guilty of it. Nay, we may confidently
 ' say they have the plainest Marks of schismatical Churches
 ' it is possible for a Church to have. For what is Schism

but

but an obstinate and wilful Separation from the Communion of the true Church of God? Now the first Reformers boasted openly that they had separated themselves from the whole World; and it is plain Fact they did so. If therefore God has always had a true Church upon Earth, as I take it to be an undeniable Truth he has, the Consequence is, that they separated themselves from the true Church as well as from other Churches; which surely suffices to convince any Man, that his Soul cannot be safe in any of the reform'd Churches. And this is again inculcated by the Author almost in the same Words, p. 13. p. 52.

Ans. Here is a most heavy Charge against the Reformed Churches in general. But give me leave to acquaint the Reader, that it is the Vindication of the Church of England and Ireland I am chiefly concerned in. Let other Churches answer for themselves. Now I have in Answer to the former Objection shewn, that we have not separated from the Catholic Church, consequently the Guilt of Schism is not imputable to us. But truly our Church meets with very hard Measure. This Author, p. 53. says, *We are excommunicated, and consequently deprived of all Power of exercising our respective Functions; and Pope Pius 5th's Bull declares us to be a Christi Corporis unitate præcisos.* Now when we are thus chased away from them, who cou'd blame us to shift for our selves. But the Truth of this Matter is, (as a learned * Divine of our Church well observes) 'That the Church of Rome rather left us than we left them, for the Church of England, by her intrinsecal Authority (which every, not only National, but Provincial and Diocesan Church hath) did only reform her self from Innovations, Corruptions, and Impositions, as in Duty she was bound to do

* Hicks's Con. Lett. Vol. 2. p. 223.

do; and the whole Nation (very few excepted) went to Church, and communicated in all Offices without Distinction, after the Restauration of our Church under Queen *Elizabeth* till the 11th Year of her Reign, when the *Pope* declared us *Hereticks*, and commanded all *Catholicks*, as he called those who would return to *Popery*, to separate from us and forsake our Communion, and for this Reason, as well as for giving just Cause for the Reformation, we may and do lay the Separation at their Door, and charge it with the Guilt of Schism. Nor was it the Reformed, but the *Popish* Church of *England*, both Clergy and Laity which first cast off the *Pope's* Authority, and disowned him for their Head and Superior.

And to convince you I have good Authority for what I say, I shall name the Persons who were most active in this Affair. *Heath, Bonner, Tonsal, Gardiner, Stokesly, Thurlby*, great Pillars of the Roman Religion, granted the Supremacy to King *Henry 8th*, *A. Bp. Warham* told him, that it was his Right to have it before the *Pope*. These were they that preached up the Supremacy of the King at *St. Paul's Cross*, and defended his Supremacy in printed Books. These consented to the Acts of Parliament for his Supremacy, and the extinguishing of the Power of the Roman Bishop in *England*. These were they who helped to make the Oath of Supremacy, and took it themselves, and all others of any Note throughout *England*, except only *Fisher* Bishop of *Rochester*, and *Sir Thomas Moor*, who were in Prison before it was enacted, for opposing the King's Marriage, and the Succession of his Children to the Crown, after it was ordained in Parliament. And wise Men have thought that the Former had taken it, if he had not been retarded by the Expectation of a Cardinal's Hat, which was come as far as *Calice*. This Account which I have

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from

from the learned A. Bp. * *Brambal* is sufficient to convince any *English*-man, that Schism is not imputable to the reformed Church of *England*. But, because I know you lay a great Stress upon Precedents of your native Kingdom, give me leave to acquaint you, that † *Ireland* was unanimous herein with *England*. We find, in the thirty third Year of *Henry* the 8th, which was before all Thoughts of Reformation, not the *Irish* only, as the O'Neals, O'Relies, O'Birns, O'Carols, &c. But also the *English* Families, as the *Desmonds*, *Barries*, *Roche*s, *Bourks*, whose Posterities do still continue zealous *Romanists*, did make their Submissions by Indenture to Sir *Anthony Sellenger*, then chief Governour of that Kingdom, wherein they acknowledg'd King *Henry* to be their Sovereign Lord, and confess'd the King's Supremacy in all Causes, and utterly renounc'd the Jurisdiction of the *Pope*. And now I think we have sufficiently acquitted our selves from the Charge of Schism; for in what Sense the Church of *Rome*, from which we are suppos'd to have separated, is a true Church, will more properly fall under our Consideration hereafter.

The Author, *Introd.* p. 13. further says, *There can be no true Church, but what has its Origine from Christ and his Apostles: And this is likewise a Truth which cannot be contested. Now it is a plain historical Fact, that the Reformation began near upon fifteen hundred Years after the Ascension of Christ, that is, Ann. 1517. and by Consequence that there were none of the present reformed Churches in the World before that Time: Because there could be no reformed Churches before the Reformation, which gave them their Birth. And how then can any of these Churches pretend to be a Part of the true one, that is, of the Church established by Christ,*
and

* See his Works, p. 65.

† Council Book of *Ireland*, 32, 33, 34. of Hen. 8.

and his Apostles? Did they incorporate themselves with any pre-existent Church that was a Part of the true one? No, they separated themselves from the whole World: They therefore began upon a new Establishment, and are no more a Part of any Christian Church that was before them, than they are a Part of the Jewish Synagogue, and so they can be no Part of the Church founded by the Apostles, which surely was before them.

The Mistake of our Separation from the *Catholic* Church runs through the Author's whole Book. But I hope the Reader is already convinced (tho' I believe I shall have more Occasion to refute it) of this his Error. He is now angry at the late Date of the *Protestant* Religion. And puts a very silly Question, how cou'd Churches of so late a Date as the Reformed pretend to be a Part of the true, *i. e.* of the Church established by Christ and his Apostles. Alas! this Question proceeds from gross Ignorance. May not a Church be *Catholic*, that was not always, or at all Times, from the Beginning of Christianity, if it teaches and holds all *Catholic* Doctrines, that Antiquity always taught in all Churches with one Consent. According to this Author's reasoning, I may say, (as Dr. * *Hicks* did to his Adversary) a Church cannot be a *Catholic* Church, because it was not always; then there never was any *Catholic* Church but that of *Jerusalem*, which was the first of all † *Christian* Churches. Nor could the Church of *England*, which you suppose to be an heretical and schismatical Church become or re-commence *Catholic*, altho' she shou'd (which God forbid) return to your Church. I remember to have heard you frequently talk with a great deal of Respect of the primitive Fathers. Now because I know you are good Master

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of

* *Hicks's* Con. Lett. Vol. 1, p. 31.

† *Luke* 24. 47, *Acts* 1. 4.

of the *Latin Tongue*, I am very willing to be concluded in this Matter by *Tertullian* that great Doctor of the *Latin Church*, whose Words *de Prescrip. Heretic. c. 31.* are, *Ad hanc itaq; formam provocabuntur ex illis Ecclesijs, quæ licet nullum ex Apostolis, vel Apostolicis Autorem suum proferunt, ut multo posteriores, quæ demq; ac quotidie instituuntur, tamen in eadem fide conspirantes non minus Apostolicæ deputantur pro consanguinitate Doctrinæ.* In this Manner will they be tried by those Churches, which tho' they cannot shew any Apostle or Apostolick Man for their Founder, as being much later and founded every Day, yet agreeing in the same Faith, are reputed not less Apostolick for the Consanguinity of their Faith.

I must own, I think it very odd in your Church, to charge our Religion with Novelty, which is as ancient as Christianity it self. For sure you cannot say that either *Cranmer*, *Luther*, or *Calvin* first invented the Lord's Prayer, the Apostles Creed, the Ten Commandments, or the Two Sacraments: Are not all these contained in the Holy Scriptures, and consequently as ancient as Christianity it self? Could you produce the same Authentick Vouchers for the Articles super-added to the *Nicene Creed*, we should have no Difference with you. But if you still complain of the Newness of our Reformation, I answer with *A. Bp. Tillotson*, & So do we too, and are heartily sorry it began no sooner, but better late than never. Besides, it ought to be considered, that this Objection of Novelty lies against all Reformation whatsoever, tho' never so necessary, and tho' Things be never so much amiss: And it is in Effect to say, that if Things be once bad, they must never be better, but must always remain as they are; for they cannot be better without being reformed, and a new Reformation must begin sometime, and when,

Whenever it begins, it is certainly new. So that if a real Reformation be made, the Thing justifies itself; and no Objection of Novelty ought to be taken place against that which upon all Occasions was so fit and necessary to be done. And if they of the Church of *Rome* would but speak their Minds in this Matter, they are not so much displeased at the Reformation which we have made because it is new, as because it is a Reformation. It was the Humour of *Babylon* of old (as * the Prophet tells us) that she would not be healed; and this is still the Temper of the Church of *Rome*, they hate to be reformed; and rather than acknowledge themselves to have been once in an Error, they will continue in it for ever. And this is that which at first made, and still continues the Breach and Separation between us; of which we are no wise guilty, who have only reformed what was amiss, but they, who obstinately persist in their Errors, and will needs impose them upon us, and will not let us be of their Communion unless we will say they are no Errors.

And now having shown you, how inclusive this Argument is from the late Commencement of our Reformation, give me leave to observe how much Ignorance his next Question betrays, did they incorporate themselves with any pre-existent Church, that was a Part of the true one? As if the Church of *Rome* was the only Church then extant in the World. But I find the Question is much of the same Nature with that proposed in the Year 1686-7. 'Was there any such Society upon the Face of the Earth, when *Cranmer* began his Reformation? To which Question his Grace the Lord *A. Bp. of Dublin* (then Chancellor of *St. Patrick's*) directly answers, 'There was, and the several Branches of it were dispersed through many

many Provinces in *Europe, Asia, and Africa*. The
 Church of *England* was one Branch thereof, such
 she has continued ever since, and we hope will con-
 tinue to the End of the World: And therefore he
 might have spared the Labour, which he has spent
 to prove, that there was extant such a Church on
 the Face of the Earth; since we believe as firmly
 as he can desire, that according to our Saviour's Pre-
 diction, *The Gates of Hell shall not prevail against the*
Catholick Church.

Page 14. *Introd.* Says the Author, *If any one pre-*
tends that the reformed Church, whereof he is a Member,
has always had a being, tho' it has not been always visible
to Men, I really pity his Case, and advise him as a Friend
to give up the Cause honestly and fairly, rather than have
Recourse to such a wretched Shift for its Defence, which
in Reality is a Cover for the most ridiculous Sect upon
Earth: For who will pretend to defeat an invisible Host?
And so a Muggletonian or Quaker will be as safe be-
hind his Entrenchment of an invisible Church, and with
the Help of this ingenious Invention trace the Origin of
his Church to Christ and his Apostles, as easily as any
reformed Church in Europe.

I am sorry to think that this Author is dispos'd to
 banter us out of our Religion; 'tis of too Sacred a
 Nature to be jested with; but I find he does not care
 whose Cause he espouses provided he can prejudice
 ours. Is the Light of the Sun or Moon to be questi-
 on'd, because they are sometimes under an Eclipse?
 Our Church is like the Moon (saith Sir *Humphry*
Lynde, Pref. to *Via Devia*) which hath often Wax-
 ings and Waynings, and we know the Moon at full,
 and the Moon at the Wayne is one and the same
 Moon altho' not alike conspicuous. It was a *Quere*
 in the Days of *Solomon*, who can find a virtuous Wo-
 man? But saith *Austin* (*de Tempore* Sermon. 217.) in that
 he said who can find her, shewed the Difficulty, and
 not

not the Impossibility of finding her; and this Woman was the Church:

It will be a difficult Matter to answer where was the Visibilty of the Christian Church during its Ten grievous Persecutions, when their Enemies reproachfully call'd Christians *Lucifugax Natio*, in *Publicum muta*, in *angulis Garrula*. Yet sure no Man, who is the least vers'd in Antiquity will deny they had a Being, or were a pure Church. Therefore unless the Author proves that the Tenets of *Muggleton* the *Taylor*, who misapplied Part of the *Revelations* to himself, and his Follower *Reves* the *Weaver*, who revived the Heresy of the *Anthropomorphites* representing God Almighty in an human Shape, I say, unless the Author proves *Muggleton's* Tenets and *Quakerism* to be more agreeable to the Scriptures than the Doctrine of the reformed Churches, he talks at random.

Page 14, 15. *There can be no Security of Salvation in a Church, whose very Rule of Faith is an unexhaustible Source of Divisions, Errors and Contradictions. Now whereas the Catholick Rule of Faith is the Word of God as interpreted to us by the Church of Christ, that of the reformed Churches is Scripture interpreted by private Judgment, because, whoever appeals to Scriptures, and throws aside the Church's Interpretation of them, appeals effectually to his own private Judgment, and acknowledges no other Guide.*

Ans. Since the Christian Religion is a reasonable Service, and we are required to give to every Man that asketh us, a Reason of the Hope that is in us; it is fit that according to our utmost Abilities we shou'd try and examine its Doctrine in order to discover the Truth and Falsity of it. It was by this means our Church was reformed from the Errors of *Popery*. But yet the Persons who engaged in the great Work of the Reformation were willing to have their private

vate Judgment: try'd by the consentient Testimony of the Church in its purest Age. For it is the Church of all Ages and Places, that we reckon to be the Ground and Pillar of Truth. Whereas the *Romanists* confine us to the visible Church, and pretend we are to take the Sense of all former Ages from the present. We no way disclaim the Necessity and Use of Guides and Teachers in Religion, but withal think it expedient ** to try the Spirits whether they be of God; because many false Prophets are gone out into the World.* And indeed our Adversaries themselves (as A. Bp. *Tillotson* well observes) are forced to grant that which in Effect is as much as we contend for. For tho' they deny a Liberty of judging in particular Points of Religion, yet they are forced to grant Men a Liberty of judging upon the Whole. When they of the Church of *Rome* would persuade a *Jew* or a *Heathen*, to become a Christian; or a *Heretick* (as they are pleased to call us) to come over to the Communion of their Church, and offer Arguments to induce them thereunto; they do by this very thing, whether they will or no, make that Man judge which is the true Church, and the true Religion: Because it would be ridiculous to persuade a Man to turn to their Religion, and to urge him with Reasons to do so, and yet to deny him the Use of his own Judgment, whether their Reasons be sufficient to move him to such a Change. Now, as the *Apostle* reasons in another Case, if Men be fit to judge for themselves in so great and important a Matter as the Choice of their Religion, why should they be thought unworthy to judge in lesser Matters? They tell us, indeed, that a Man may use his Judgment in the Choice of his Religion, but when he hath once chosen, he is then for ever to res-
sign

* 1 John 4. 1.

† See the first Vol. of his Sermon. p. 201-2; Fol.

sign up his Judgment to their Church : But what tolerable Reason can any Man give why a Man should be fit to judge upon the whole, and yet unfit to judge upon particular Points ? Especially if it be consider'd, that no Man can make a discreet Judgment of any Religion, before he hath examin'd the particular Doctrines of it, and made a Judgment concerning them. Is it credible that God should give a Man Judgment in the most fundamental and important Matter of all, viz. To discern the true Religion, and the true Church from the false, for no other End, but to enable him to choose once for all to whom he should resign and enslave his Judgment for ever ? which is just as reasonable as if one should say, that God hath given a Man Eyes for no other End, but to look out once for all, and to pitch upon a discreet Person to lead about blindfold all the Days of his Life.

1. The Author concludes his Introd. with laying down two Propositions. *No Man can hope to work his Salvation in a Church, which has no lawful Ministry, that is, no lawful Power to preach the Word and administer the Sacraments.*

2. *The only Church in which a Christian can hope to work his Salvation, is that which derives its Doctrine from Christ and his Apostles.*

The Proof of these two Points, he tells us, goes at once to the Bottom of the Cause. But he will find it past his Skill to shake the Foundations of our Church, which is built upon a Rock. For when in the Reign of the late K. 7. 2d. her Enemies strove to make a Breach here, she wanted not courageous Champions to defend her. * Dr. Prideaux, Mr. Brown, in two *Latin* Sermons preached before the University

F of

* See the Validity of the Orders of the Church of England, printed at London, A. D. 1688. for Brabazon Aylmer.

of Cambridge, Printed An. 1688. as the learned Dr.
* Fuller had done before.

And now I think I have omitted nothing that was material in the Introduction, and proceed to examine how far he has proved,

ART. I.

No lawful Ministry without a lawful Mission.

The Author fills seven Pages, proving from Scripture and the primitive Fathers what no body denies, viz. *That a lawful Mission is necessary for any Person who undertakes the Work of the Ministry.* This the Dissenters themselves insist on in their Confession of Faith, c. 27. c. 28. and in the Confession of the Church of Scotland, c. 23.

At the latter End of the seventh Page he quotes a Passage from Mr. Leslie's Treatise of private Judgment, p. 222. *The Dissenters have no Commission or Succession to shew: They have thrust themselves as Guides upon the Road towards Heaven upon their own Heads not above 140 Years ago, in utter Contempt and Opposition to all the Guides of God's Appointment from the Days of the Apostles.*

From this Passage he endeavours to draw a Parallel between us and the Dissenters, disowning our Mission as much as theirs, because, (as he says, p. 10.) *The Protestant Guides of the Church of England were never sent or sought for by any of the Popish Bishops their Predecessors; and so they likewise sympathize in this with the Dissenters, that they thrust themselves as Guides upon the Road of their own Heads, &c.*

Our Church meets with very ill Treatment both from Papists and Dissenters; the one reject our Orders as deriv'd from an impure Source; the others pronounce them a mere Nullity. But notwithstanding each of their Clamours, I hope to make it appear, that

* See Fuller's *Canonica Successio Ministerij Ecclesiae Anglicanae reformatae tam contra Pontificios quam Schismaticos vindicatae.*

that we have Truth on our Side, and that our Church has a lineal uninterrupted Succession of Pastors deriv'd from the Apostles.

1st then, Our Case and the *Dissenters* are widely different, and the Disparity between them has been long since demonstrated in one of the late *London Cases* (which, by the by, I wonder are not Re-printed) Printed for *Thomas Basset*, London 1683. And my Lord * A. Bp. of *Dublin* has assigned three material Differences, besides that of an Act of Parliament, and besides the Truth of the Doctrine, which was really on the Reformers Side, and is only pretended to by *Dissenters*.

1st, *In the Condition of the Persons that pretended to reform.*

2^{dly}, *In the Manner of their Proceeding.* And,

3^{dly}, *In the Principles they took for their Rule.*

1st. ' Therefore there is a great Difference in the
' Condition of the first Reformers, and the present
' *Dissenters*: These being only private Persons, at the
' best, *Presbyters* over-voted by the major Part of their
' Brethren; Whereas the first Reformers were Bi-
' shops, and the chief Governors of the Church;
' who had a Canonical, as well as Parliamentary Mis-
' sion, and to which, of Right, it did belong to
' govern and reform the Church, over whom they
' were made Overseers by the Holy Ghost. Fur-
' thermore the present *Dissenters* were the Bishops
' Subjects, accountable to them as their Superiors,
' and lyable to be discharged from their Office, and
' the Benefits of the Communion of the Church,
' by their Censure; and so their Separation from
F 2 their

* See his Answer to D. M-----by's Considerations, p. 29, 30, 31.

‘ their Bishops is a Schism; i. e. an ecclesiastical Rebellion: But the first Reformers were accountable to no Superior but Jesus Christ; they were his immediate Vicars, and not the Pope’s; and therefore could not be guilty of any Rebellion against him.

‘ 2d. And as they were thus different in their Condition, so they were likewise in the Manner of their Proceedings; for the first Reformers did strictly forbid private Persons doing any thing of their own Head, as may be seen by the Proclamation set out Feb. 6. Ed. 6. Ann. 2. and accordingly they managed the whole Matter by publick Authority in a regular Way, according to the ancient Forms of passing Laws and making Alterations in the Church. Whereas both *Presbyterians* and *Papists*, that is, all *Dissenters*, proceed on their own Heads in spite of their lawful Governours. Let a *Presbyterian* take the same way to remove the pretended Superstition of the Common Prayer Book that the first Reformers took to remove the Idolatry of the Mass; or let the *Papists* take the same way to establish the Mass that our first Reformers took to abolish it, and do it, if they can: But if they will make use of another way never allowed in the Church, and yet pretend to the same Power that the Bishops of *England* had, he must be blind that doth not see the Vanity of their Pretences.

‘ The 3d. difference between the *Dissenters* Case in Respect of us, and our Case in Respect of *Papists* is in the Principles, on which our first Reformers proceeded. They did not pretend, as the *Papists* slander them to justify their Separation (for they never made any) by the Scriptures only as interpreted by themselves, not only without, but against the Authority of the present *Catholick* Church. For on the contrary, except they mean by the *Catholick* Church the particular Church of *Rome*, and her

‘ Ad:

Adherents, the *Catholick* Church was for the Reformers, as they conceived; and the greater Part of visible Christians concurred with them in their Sense of Scripture, as to the most material Controversies between our Church and *Rome*. But the true Principles of the Reformation were such as these, that the *Catholick* Faith ought to be always the same in all Ages, and could not receive Additions or grow by Time; that nothing should be an Article of Faith to day that was not yesterday; and therefore nothing was to be reckon'd as *Catholick* Faith, but what was received *semper, ubiq; & ab omnibus*, according to *Vincentius's* Rule; and that nothing was thus *Catholick* but what might be proved by Scripture taken in that Sense which hath not been contradicted by *Catholick* Fathers. These were the Principles of the Reformers Faith.

And in other things belonging to the Government and Polity of the Church, to Rites, Ceremonies and Liturgies, 'Twas their Principle, that every national Church was at her own Choice, how she would order them, and her Subjects ow'd her Obedience. These are truly *Catholick* Principles founded on a Rock, the Word of God interpreted by *Catholick* Tradition, and not on the present Sentiments of any Party of Men, and are a sufficient Hedge against Heresie and Schism, sufficient to secure the good Correspondence of neighbouring, and the Peace of particular Churches. Let any one compare this Basis with that of the *Roman* Faith, and let him judge which is most solid; whether that which is founded on the Scriptures as interpreted by all Ages of the Church, or that which has only the Voice of a Part of the visible Church, and the greater Part against it. These are the two Bases of the Reformation and Popery.

To this Justification no Sectary can pretend, and tho' *Luther* and *Calvin*, &c. had really this War-
rant

‘ rant to reject the super-added Articles of the Church
 ‘ of *Rome*, yet they differ’d in this, at least some of
 ‘ them, that they did not think it necessary to wait
 ‘ the Concurrence of their Governours, but con-
 ‘ cluded the major Part of the People’s joining with
 ‘ them was sufficient, without regular Forms and
 ‘ Process: And whether that may be allow’d in any
 ‘ Case I leave the *Papists* and them to dispute, for we
 ‘ are not concern’d in it, and they are of full Age to
 ‘ answer for themselves, and they will find they can
 ‘ do it. Thus far that learn’d and judicious Prelate.

Pag. 7, 8. The Author grants the *Dissenters* have
 no Commission or Succession to shew. But how will
 he shew the Commission or Succession of the *Prote-*
stant Church of *England*? since it is an undeniable
 Fact, that for 900 Years together before the pretend-
 ed Reformation of that Church, all her Bishops were
 in Communion with the Church of *Rome*, and agreed
 with her in Sacraments, Doctrine, and Practice. As
 in monastical Vows, in praying for the Relief of the
 Dead, in the invocation of Saints, in adoring the
 blessed Sacrament, and receiving the Definitions of
 former Council, for Transubstantiation, the Vene-
 ration of holy Images and Reliques, and the Pope’s
 Supremacy.

Ans. To this I answer; that tho’ *Bellarmin* makes
 the Succession of Bishops the 5th Mark of a true
 Church, yet he immediately subjoyns as his 6th Mark,
 their Agreement in Doctrine with the primitive
 Church. Therefore let the Members of the Church
 of *Rome* (as * *St. Austin* said to the *Donatists*) if they
 can,

* Remotis ergo omnibus talibus, Ecclesiam suam demonstrent
 si possunt non in Sermonibus & rumoribus Afrorum, non in Consi-
 liis Episcoporum, non in Litteris quorundam Disputatorum, non in
 Signis & Prodigiis fallacibus quia etiam contra ista verbo Domini
 Præparat

can, shew their Church, not in Rumours and Speeches of the Men of *Italy*, not in the Councils of their Bishops, not in Discourses of any Writers whatsoever, not in Signs and Miracles that may be forged, for we are fore-warned by God's Word, and therefore fore-armed against those things: But in the Prescript of the Law, in the Prediction of the Prophets, in Verses of the Psalms, in the Voices of the Shepherd himself, in the Preaching and Works of the Evangelists, that is in all the Authorities of the sacred Scriptures. So that unless the Author produces them for Vouchers of those Points in which we disagree from the Church of *Rome*, he does not speak to the Purpose. For Truth is to be embraced whenever it is discovered, and there is no Prescription against it. Now the Reason we renounce those Doctrines which he mentions, is because they were not anciently *de fide*, and want (even by the Confession of the more Learned among themselves) Antiquity, Universality and Succession.

Touching Antiquity.

To Instance in monastical Vows: Their own Doctors tell us, that until the Time of Pope *Syricius*, that is to say, for the Space well near of 400 Years after Christ it was lawful for all Priests to marry, without Exception, neither Vow nor Promise, nor Law, nor Ordinance, nor other Restraint being then to the contrary. And their learned Cardinal * *Cajetan* professeth,

præparati et cauti redditi sumus sed in præscriptis legis in Prophetarum prædictis in Psalmorum cantibus, in ipsius Pastoris vocibus in Evangelistarum prædicationibus & laboribus, (hoc est) in omnibus Canonicis Sanctorum librorum autoritaibus. Aug. de Univ. Eccl. c. 16.

* Nec ratione nec autoritate probatur quod absolute loquendo ordo sacerdotalis vel in quantum est ordo, vel in quantum sacer est, impeditivus est matrimonij sive ante, sive post, seclusis omnibus legibus stando tantum his quæ a Christo & Apostolis habentur, *Cajet. Tom. 1. Tract. 27.*

professeth, ' If we stand only to the Tradition of Christ and his Apostles; it cannot appear by any Authority or Reason, that Holy Orders can be any Hindrance to Marriage, either as it is an Order, or as it is Holy.

Touching *Universality*: It is the Confession of Pope Stephen the 2d. ' The Tradition of the *Eastern Churches* is one, the Tradition of the holy Church of *Rome* is another; for the Priests, Deacons, and Sub-Deacons of the *Eastern Churches* are joined in *Matrimony*. This Confession is agreeable to the Decree of the ancient Council holden at * *Ancyra*, where it was ordained, ' That Deacons, as many as be ordered, ' if at the Time of receiving their Orders, they made Protestation, and said, That they wou'd marry, for that they find themselves not able to continue without Marriage; if they afterwards marry, let them continue in the Ministry.

Touching *Succession*: This Doctrine was not generally received, no not in the *Western Churches*, 1000 Years after Christ; for in the Time of King *Rufus*, *Anselm*, Archbishop of *Canterbury*, in a Dialogue between the Master and the Scholar, makes this *Quære*, ' We are desirous by your Answer, to be certified about this common † Question, that is now tossed through the World, and yet lieth undiscussed, (I mean) Whether a Priest being within Orders, may marry a Wife?' Whereby it appears, That the Law of single Life, was a Point questionable, and not resolved

* Hi si post modum uxores duxerint, in matrimonio maneant. Concil. Ancy. Can. 9.

* Desideramus certificari tuâ solutione super vulgari in toto orbe questione, quæ ab omnibus quotidie ventilatur, scil. An liceat presbyteris post acceptum ordinem uxores ducere. Anselm. Dial. Inquisitione primâ.

resolved for an Apostolick Tradition in the *Roman Church*, for many Ages.

About 400 Years after, *Panormitan*, an Archbishop, a Cardinal, and a principal Proctor for the Pope, resolves the Question about *Marriage*, in this Manner, 'If it may clearly appear (saith he*) that the Pope hath a Wife, (as having married her before he was Pope) then, either his Wife must be perswaded to live single; or if she will not, let the Pope yield her Marriage-Duties, and yet nevertheless remain in the Popedom still. For Marriage-Duty is not contrary to the Substance and Office, neither of Popedom, nor of Priesthood: For *Peter* had a Wife when he was promoted to be Pope. As for the Rule of single Life, it was brought in by the Ordinance of the Church. Hence it is, that we see the Priests of *Græcia*, being within Orders, do marry Wives; and we see they do it, (*sine peccato*) without Sin or Breach of Law, either of God or Man.

Look upon the Confession of the *Greek Patriarch* since *Luther's* Time: 'We allow (saith he) Marriage to Priests before Ordination.' Look upon the Confession of their own Cardinal † *Cajetan*, 'It was held lawful in the *Eastern Church* to marry after Ordination.' Add to these the Traditions of other Countries, as namely, 'The Priests in *India*, in *Armenia*, in *Syria*, in *Russia*, in *Cyprus*, in *Muscovy*, daily marry; and execute their Offices of Priesthood, being married Persons.'

G The

* Si clare constat de matrimonio papæ, tunc aut uxor inducetur ad continentiam, aut si noluerit, reddat debitum; & nihilo minus stet in papatu, quia non repugnat substantiæ papatus seu clericatus nam et *Petrus* habebat uxorem cum promoveretur in papam unde videmus quod presbyteri *Græci* sine peccato contrahunt matrimonium. Extr. de Elect. C. licet de vitand. Abb. Patriarch. resp. 1. c. 21.

† *Cajet. Tract. 27. rest. Greg. de Val. disp. 9. q. 5.*

The Law therefore of *Single Life* wants the requisite Conditions of *Antiquity, Universality, and Succession*; and consequently can be no *Apostolical Tradition*.

The next Deviation from the Church of Rome, with which the Author charges us, is, *That we do not pray for the Relief of the Dead.*

Ans. We rather imitate the Example of the primitive Church, than the modern Church of Rome: For the Practice of the primitive Church was to commemorate the most eminently pious and holy Persons, even of Prophets, Apostles and Martyrs, as an Honour to their Memory; blessing and praising God for them, in some sort as we do in our Church, at the end of the Prayer for the Church Militant, where *We bless God for all his Saints and Servants, departed this Life in his Faith and Fear, &c.* Besides this, they prayed for their joyful Resurrection, and the Consummation of their Happiness, which was in effect, no more than to pray for the Coming of Christ, when all Believers shall be advanced to the Height of Glory. And not unlike this is an Expression in our Liturgy, in the Office for Burial, where we pray, *That God would accomplish the Number of his Elect, and hasten his Kingdom; that we, with all those who are departed in the true Faith of his holy Name, may have our perfect Consummation and Bliss, both in Body and Soul, in his eternal Glory.* And yet 'tis well known how far our Church is from acknowledging a *Purgatory*; neither therefore, from any such Expressions used in their Prayers, can it rationally be concluded that the Church antiently owned this Opinion. Of this there is a full Account in Archbp. *Usher's Answer to the Jesuit's Challenge*, 'But if among some of the Ancients there may be found Expressions that go somewhat further than what I have named, yet for many Ages there was nothing like to the present Practice of the Church of Rome: Neither doth it beseem us, in such Cases, to be governed by
any

' any other Authority, than what is divine.' Now we certainly know there is not one Place of Scripture, either in the Old Testament or in the New, where we have any Command given us to offer up Prayers for the Dead; nor any Promise made, that if we do so, it shall any thing avail or help them. Our Lord has taught us nothing of this in his most comprehensive Form; nor do we find one Example of it recorded in all the *Bible*. How dare we then in so weighty a Matter make such Addresses to God, when we have no manner of Encouragement or Allowance so to do: Wherefore, for this very Reason among others, a Man cannot lawfully join with the *Romish* Church in her Prayers, in Invocation of Saints, in adoring the blessed * Sacrament, &c.

The Author likewise charges us with Apostacy for not receiving the Definitions of former Councils, for *Transubstantiation*, *Veneration of holy Images*, and *Reliques*, and the *Pope's Supremacy*.

To this I answer, That the Holy Scriptures ought to be the Rule and Standard by which all Councils shou'd proceed in their Definitions: To the Law and to the Testimony. If they speak not according to this Word, it is because *there is no Light in them*†. Now each of the Doctrines here mentioned want Antiquity, Universality and Succession.

To begin with *Transubstantiation*: It is the Confession of learned § *Yribarne*. In the primitive Church,

G 2

† N. B. This Doctrine gave great Scandal to *Averroes*, a learned Commentator on *Aristotle*. *Cum christiani comedunt id quod adorant sit anima mea cum philosophis*. And that our Church intends no Adoration to the Sacramental Elements, is evident from the Rubric Subjoined to the Communion Service. † Is. viii. 20.

§ In primitivâ ecclesiâ de substantiâ fidei erat corpus Christi sub speciebus contineri, tamen non erat de fide substantiam panis in corpus Christi converti, &c. Jo. Yribarne in 4. d. 11. q. 3. disp. 42.

it was believed for a Point of Faith, That the Body of Christ was contained under the Forms of Bread and Wine; but it was not believed as a Matter of Faith, That after Consecration, the Substance of the Bread was converted into the Body of Christ. And their learned * Scotus professeth, That before the Council of Lateran (which was 1200 Years after Christ) Transubstantiation was not believed as a Point of Faith.

Touching Universality: Eusebius a Greek Father, paraphrasing upon the Words of Christ, (The Words which I speak unto you, are Spirit and Life) delivers this Doctrine flat contrary to Transubstantiation †, Do not think that I speak of the Flesh wherewith I am compassed, as if you must eat of that; neither imagine, that I command you to drink my sensible and bodily Blood; but understand well, the Words which I have spoken unto you are Spirit and Life. And St. Chrysostom, a principal Member of the Greek Church, in his Epistle written to Cæsarius, hath these Words, As before the Bread be sanctified, we call it Bread; but when God's Grace hath sanctified it, by the Means of the Priest, it is delivered from the Name of Bread, and is reputed worthy the Name of the Lord's Body, § altho' the Nature of the Bread remain still in it. And to prevent that gross Opinion, That after Consecration, there remain only the Shews and Accidents of Bread and Wine; Theodoret concludeth, against the Heretick, with this Catholick Doctrine, The Mystical Signs, after the Consecration, depart not from their own Nature, || for they remain in their former Substance.

To

* Unum addit Scotus quod minime probandum quod ante Lateranense Concilium non fuisset dogma fidei. Bell. l. 3. de Euch. c. 23.

† Μη γὰρ τὸν ἴδιον τὸν ἑαυτοῦ σώματος καὶ αἵματος, ὡς δὲ τὸ αὐτὸν εἶναι. Euseb. b. 3. Eccl. Theol. contra Marcel. Ancyr. Mss. in Oxon. Bibli. publicā.

§ Etiam si natura panis in ipso permansit. Chrys. ad Cæsarium Monachum.

|| Μετα. ἐν τῇ ποσειδι καὶ αἵματι. Theod. in Dial. 2. Inconf.

To omit many other Proofs touching the *Universality* of our Doctrine, let Pope *Gelasius* be heard for the *Catholick Doctrine* of the *Roman Church* in his Time, *An Image or Similitude* (saith * he) *of the Body and Blood of Christ*, is celebrated in the *Action of the Mysteries*: It is therefore apparent and evident enough, that we must hold the same Opinion of *Christ the Lord*, which we profess, celebrate and receive in his Image, That as those Signs, by the *Working of the Holy Ghost*, pass into the *Divine Substance*, and yet remain in the *Propriety of their own Nature*: Even so the very principal Mystery is self, whose *Force and Truth* that Image assuredly representeth, doth demonstrate one whole and true *Christ*, to continue the two *Natures*, of which he consisteth, properly remaining. And that we might the better understand what he means by those Words, (*viz.*) *The Signs still abide in the Property of their own Nature*, he expoundeth himself in these Words, which utterly overthrow the *Doctrine of Transubstantiation*, *Non definit esse substantia vel natura panis & vini: The Substance or Nature of Bread ceaseth not, or perisheth not.*

Touching Succession: To let pass many Writers of eminent Note in the *Roman Church*, who in the latter Ages opposed *Transubstantiation*, as namely, *Bertram*, *Æfrick*, *Rupertus*, *Rabanus Maurus*, and divers others, who were never condemned by their own Church: Look (says Sir *Humphry* † *Lynde*) upon the *Doctrine of the Greek Church*, and you shall find that they have kept the ancient Faith of the *Sacrament* successively from their Predecessors. Pope *Eugenius*, after he had answered the *Grecians* at the Council of *Florence*, That he was well satisfied by them touching the *Holy Ghost*: Tells them further,

‘ It

* *Gelas. contr. Eutich.*

† See his *By-Way*. Sect. 3. p. 200, 206.

‘ It was well * worth the Labour, to treat of the
 ‘ Points in Difference, as namely, Of *Purgatory*, of
 ‘ the *Supremacy*, of *Leavened Bread*, and of *Transub-*
 ‘ *stantiation*, that their Agreement might stand abso-
 ‘ lute in all Respects. If *Transubstantiation*, and other
 ‘ Points of Doctrine had been successively received
 ‘ with the uniform Consent of the *Greek Church*, there
 ‘ had needed no Reconciliation at that Time between
 ‘ the *Eastern* and *Western Churches* for those Tenets :
 ‘ And that we might yet further understand the Dif-
 ‘ ference betwixt them was great in this very Que-
 ‘ stion, *Marcus* the Archbishop of *Ephesus*, speaking
 ‘ of the *Roman Mass*, affirms, † *It is manifestly repug-*
 ‘ *nant to the Expositions and Interpretations which we have*
 ‘ *received by Tradition, and to the Words of our Lord,*
 ‘ *and to the Meaning of those Words.* And those who
 ‘ defend the *Roman Rites* concerning this Matter, the
 ‘ same *Marcus* pronounceth, *That they deserve to be pi-*
 ‘ *etied, both in Regard of their double Ignorance and pro-*
 ‘ *found Sottishness.* It is true the *Greek Church* doth
 ‘ hold, There is a Mystical Transmutation in the Sa-
 ‘ crament ; but withal they deny a *Transubstantiation* :
 ‘ They deny that any Alteration is made by the Words
 ‘ of Consecration, (which is the general Tenet of the
 ‘ *Roman Church*) nay, more, they call it Bread after
 ‘ the Words of Consecration are utter’d.’

Touching the First, *Salmeron* the *Jesuite*, speaking in
 the Person of the *Grecians*, delivers their Opinion in
 this Manner, ‘ § Forasmuch as the Benediction is not
 ‘ superfluous or vain, neither gave Christ simply Bread,
 ‘ it followeth, That when he gave it, the Transmu-
 ‘ tation

* *Operæ pretium est ut de purgatorio igne, & de summo pontificis principata, & de azimo & fermentato pane de divinâ deniq; panis transubstantiatione agamus ut omni ex parte conjunctio nostra sit absoluta.* Con. Florent. sess. 25.

† *Casaub.* Answ. to the Ep. of C. Peron. p. 42.

§ *Dan. Cham. Panfr.* l. 6. de Euch. c. 7.

' tation was already made, and those Words (*this is*
 ' *my Body*) did demonstrate what was contained in the
 ' Bread, not what was made by them. This Con-
 ' fession is agreeable to that Question the *Romanists* put
 ' to the *Grecians* at the Council of *Florence*, (*viz.*)
 ' Why * they used to pray after the Words of Confe-
 ' cration in this Manner, *Make this Bread the precious*
 ' *Body of Christ*; and so call it Bread after Consecra-
 ' tion? To which the *Grecians* made answer, We con-
 ' fess, by these Words, (*this is my Body*) *ταῦτα ἐστί*, the
 ' Bread is consecrated, (which *Binius* most falsely hath
 ' translated, *transubstantiated*) and becomes the Body
 ' of Christ; and we pray that the Holy Ghost may
 ' descend upon us, and change the Bread, and make it
 ' the Body of Christ to us, to the spiritual Food of
 ' our Souls. And that we may know what is meant
 by the Change or Transmutation in the Sacrament, the
 Patriarch tells us, † ' The Body and Blood of Christ
 ' are truly Mysteries; not that these (*μεταβάλλονται*) are
 ' changed into human Flesh, but we into them.' And
 for further Confirmation of our Doctrine, *That it is*
not the real and substantial Flesh of Christ that is offered,
but the Sacrament of his Flesh; he tells us, ' The § *Flesh*
 ' of Christ which he carried about him, was not given
 ' to his Apostles to be eaten, nor his Blood to be drunk,
 ' neither doth the Body of our Lord at this Day de-
 ' scend from Heaven in the Sacrament; for this Faith
 ' (saith he) were Blasphemy.' And certainly, if nei-
 ther Christ's Body in which he suffered, nor his Body
 glorified,

* De divino deniq; sacrificio quæsitum est a latinis, quomodo pro-
 latis Christi verbis, accipite & comedite hoc est enim corpus meum:
 vos hanc postea orationem additis dicentes. Et fac quidem hunc pa-
 nem pretiosum corpus Christi tui sancto tuo Spiritu transmutans.
 Concil. Florent. sess. 25. p. 395. *Binius*.

† *Binius* ibid. *Patrum Resp.* 1. c. 10. 13.

§ Nec data est tunc caro Domini quam gestabat Apostolis comen-
 da, neq; sanguis bibendus, nec etiam nunc in sacro hoc ritu descen-
 dit Domini cum corpus de cælo, (*ἐκ τοῦ οὐρανοῦ γὰρ*) blasphemia enim hoc
 esset. *Patr. Resp.* 1. c. 10. de Cœna Domini.

glorified, be present in the Sacrament, (as this Patriarch professeth) there can be no corporal, no real and substantial Presence of that, or any other Body; and consequently no *Transubstantiation*.

But lastly, This Doctrine of *Transubstantiation* (as our own * Bp. Patrick observeth) is most plainly condemned by *Gratian* in their Canon-Law, and by the Author, or Authors of the Canon of the Mass itself.

About the former, we may be satisfied out of the *Decretum*, if we look into the 3d. Part, and 2d. Distinction, concerning Consecration; where, in the 48th. C. out of St. *Austin* and *Prosper*, he says, 'The heavenly Bread which is truly Christ's Flesh *suo modo*, after a sort or manner is called the Body of Christ; whereas *revera*, in truth, it is the Sacrament of his Body, which was hanged upon the Cross: And the sacrificing of the Flesh of Christ, by the Hand of the Priest, is called his Death and Passion, and Crucifixion; not in the Truth of the Thing, but in a signifying Mystery.' Which Words are so directly against the Sense of the *Roman Church*, that no Protestant can speak more expressly and clearly against it, nor desire a plainer Confutation of it, unless it be that of the Gloss upon those Words; which is this, 'The celestial Sacrament which truly represents the Flesh of Christ, is said to be the Body of Christ; but improperly: Whence it is said to be so, *suo modo, sed non rei veritate*, after a manner, but not in the Truth of the Thing: So the Sense is, It is called Christ's Body; that is, It is signified thereby.' And if we look further into the 32d. Chapter, we find he saith, 'Christ was crucified but once, *in semet ipso*, in himself, when he hung upon the Cross, &c. Yet is offered daily, *in Sacramento*, in the Sacrament, which the Church frequents in Memory of that Thing.' Which

* See his *Grotius*, p. 205, 206, 207, 208.

Which Sacrifice, in the next Chapter he calls *Exemplum*, the Example or Resemblance of that upon the Cross, offered in Remembrance of his Death: Which is sufficient to convince us that they believed in those Days as we do now, and not as the *Roman Church* doth; else he wou'd not have called that which he says was truly the Flesh of Christ, the heavenly Bread. But to put all out of doubt, let us return to the 72d c. and there we find these remarkable Words out of St. *Austin*, which fully explaineth the Business, *Because it is not lawful for Christ to be devoured by our Teeth, therefore our Lord wou'd have this Bread and this Wine in a Mystery, by Consecration of the holy Spirit, to be potentially created in his Flesh and Blood, and to be daily mystically offered for the Life of the World. They are potentially then or virtually made his Body and Blood, tho' but Bread and Wine in themselves: And of this Sacrifice which is thus wonderfully made in Commemoration of Christ, (as he adds out of St. Hier. c. 76.) it is lawful to eat; but of that which Christ offer'd on the Cross, secundum se, according to it self, none can eat.*

But the Canon of the Mass will more abundantly convince us, that he or they that made it did not believe any thing of Transubstantiation. For, 1st, After the Consecration of the Bread and Wine, the Priest signs them at least ten Times with the Sign of the Cross, which can have no Excuse made for it (but is the greatest Impudence) if it be indeed Christ himself, who lies before the Priest, whom he thus crosses; for sure he doth not intend to bless Christ, or to drive away the Devil from him, or any such like Thing, for which those Crossings are used in that Church.

But more than this, (2^{dly}) it is observable, that after Consecration also, the Priest still calls Christ's Body *Panem Sanctum, The holy Bread of eternal Life*; which shews that when this Rule was made, they believed the Bread to be still remaining.

H

A further Indication of which is, that (3dly) the Priest proceeds to beseech God, that he wou'd vouchsafe to look upon that Sacrifice of his Gifts, with a propitious and serene Countenance, and to accept them as he did the Gift of his Servant *Abel*, and the Sacrifice of *Abraham*, and that which his High-Priest *Melchisedeck* offered to him. Which is most absurdly spoken, if the Priest offer there Christ himself unto God, For then he intercedes with him for our Intercessor, as if he needed our Prayers: And besides, compares him with the first Fruits of the Flock and the Spoils of War, which is so incongruous, and so much below his heavenly Glory, that an unprejudiced Man cannot but think, they who composed this Prayer, looked upon those Gifts which they offer'd as still Bread and Wine;

Which appears more fully (4thly,) from what follows in the next Prayer, where bowing profoundly, and laying his Hands upon the Altar, the Priest humbly intreats God in this Manner; command these Things to be carried by the Hands of the Holy Angel, to thy high Altar, in the Presence of thy divine Majesty. Where there are two plain Testimonies against their present Doctrine. For, 1st, Nothing but the Bread and Wine can be called *hec*, these things which in no Propriety of Speech can signify the very natural Body of Christ. Who (2dly,) can by none of God's Angels be carried into Heaven, being there already; nor brought more than he into the Presence of the divine Majesty, where he was before the Priest said Mass, and sits for ever there at God's right Hand.

Lastly, The Priest acknowledges, that by J. C. God always creates, and sanctifies, and quickens, and blesses, making a Cross upon the Host and the Chalice, at every one of these three last Words, all these good Things; which can be meant of nothing but the Bread and Wine consecrated to the Commemoration and Representation of Christ's Body and Blood,

‘ fa-

6 sacrificed for us. For Christ's own very natural
 6 Body and Blood cannot in any tolerable Sense, be
 6 said to be continually created and quickned or made
 6 alive: Unless you will suppose him to have been
 6 dead before, nay, not to have been at all. For
 6 Creation implies the Things not to have been; and
 6 Vivification, not to have been then alive, when it
 6 was quickned.

The next Thing we deviate from the Church of
Rome he says, is in the Adoration of Images and Re-
 liques, and the Pope's Supremacy,

Auf. Sure Gregory the Great is a sufficient Evidence
 with respect to the Doctrine of the old Roman Church.

* *Adorare imagines omnibus modis devota.*

† I say confidently, whosoever calleth himself, or
 desires to be called universal Bishop, is in the Pride of
 his Heart the Fore-runner of Anti-Christ. † None
 of my Predecessors Bishops of *Rome*, ever consented
 to use this so profane a Name. In like manner he
 writes to the Bishop of *Constantinople* who was willing
 to take that Title upon him. § What wilt thou an-
 swer to Christ the Head of the universal Church,
 that thus goest about by the Name of the univer-
 sal Bishop to make all his Members subject to thee.
 Whom dost thou imitate in so perverse a Name but
Lucifer, that wou'd have been singular, and alone

H. 2

above

* Lib. 9. Ep. 9.

† Ego autem fidenter dico, quod quisquis se universalem Sacerdo-
 tem vocat, vel vocari desiderat, in electione sua Anti-Christum
 præcurrit, l. 6. Ep. 30.

‡ Nullus unquam decessorum meorum hoc tam profano vocabu-
 lo uti consensit, l. 4. Ep. 36.

§ Tu quid Christo universalis Ecclesiæ capiti in extremi Judicii
 dicturus ex examine? qui cuncta ejus membra tibi met conaris uni-
 versalis Appellatione supponere. Quis rogo in hoc tam perverso
 vocabulo, Cr. l. 4. Ep. 33.

above all his fellow Angels. Since then Gregory the Great disclaimed the Pope's Supremacy as favouring of the Pride of *Satan*, our Church is no way culpable who hath renounced it, and according to the second Canon hath order'd every Preacher in his Sermon or Lecture at least four Times in the Year publickly to explode it.

Page 8. The Author says, *That before the Reformation all the Bishops of the Church of England were in Communion with the Church of Rome.* And then proceeds to ask this Question, *From whom the first Protestant Bishops of the Church of England had their Commission to teach a Doctrine directly opposite to that of all the Catholick Bishops their Predecessors?*

To this I answer, That if by being in Communion with the Church of *Rome*, the Author means that the Bishops of *England* acknowledged the Pope's Supremacy, to whom themselves were by God made unappealably accountable, which is the essential Character of a *Roman Catholick*, in this Sense the Bishops of *England* were not in Communion with the Church of *Rome*. For the Clergy in the Time of *Cranmer's* Predecessor A. Bp. *Warham*, made their Submission to the King, and acknowledged his Supremacy. And again *An. 1533.* they consented to an Act against Appeals to *Rome*, wherein the Nation was declared to be an intire Body within it self, with full Power to do Justice in all Causes, Spiritual as well as Temporal.

The

* In like manner Father *Huddleston* argues: Our Bishops neither did, nor could give them Authority to minister the *Protestant* Word and Sacraments, for they never did receive any such Power from their Predecessors. See his short and plain Way, &c. Reprinted at *Dublin*, A. D. 1688, and licensed by *Patrick Tyrrel*, Titular Bishop of *Clogher*, p. 22.

The Question which he puts, is built upon a Mistake, as two of our eminent Bishops of *Derry*, Dr. * *Brambal*, and Dr. † *King* have long since observed.

¶ If a Prince's Agent (says Dr. *Brambal*) swerve unwillingly in some inferior Matter, from the Tenour of that which he hath in Charge, he doth not straightway forfeit his Place. But on the contrary if an inferior Minister of State, should usurp a Power to impose a Charge upon a publick Agent, contrary to Law, such an Injunction were void : So if a Bishop should require those whom he ordains, to preach that which is evidently repugnant to holy Scriptures, they ought to obey God, rather than Man; and to say, *Da veniam, Episcopo, tu Suspensionem, ille Gehennam minatur*. But there are no Instructions so strict, which bear not a Latitude more or less to the Judgment and Discretion of the Party trusted, to proceed *pro re nata*, according to the Law of Nations : Neither is there any Form of Ordination, either ours, or theirs, which limits the Persons ordained or authorizeth him, who confers Orders, to limit them strictly, and precisely to these Opinions, which they must teach the People, but doth authorize them in general to preach the Gospel, and to apply that according to their best Skill, to the Edification of their Flock. This they did, and this is all which was enjoyned them, this is all which could be enjoyned them. If they had been enjoyned otherwise, yet this is all which they ought to perform.

¶ In like Manner Dr. *King* (now Lord A. Bp. of *Dublin*) This Question proceeds on an ignorant Supposition, that every Man is ordain'd to preach the
 Tenets

* See *Bram*, Works, p. 1016.

† See Dr. *King*'s Answer to D. M——y, p. 18, 19. As also his 2d Answer, p. 15, 18, 19, 20, 21.

Tenets of his Ordainers; or else must have no Mis-
 sion: Whereas the Ordainers are only Instruments,
 but the Power is from Christ; and they are no more
 accountable to their Ordainers upon the Account of
 being ordain'd by them, than a Man is accountable
 to a Lord Chancellor for the Use of his Power, be-
 cause he set the Seal to his Patent, by which he
 claims his Power. In short, a Man is ordain'd nei-
 ther a *Protestant*, nor a *Papist*, but a Christian Bi-
 shop, his Mission is a Christian Mission, let him be
 sent by whom he will; and whoever gave him his
 Mission, if he teach any Doctrine but Christ's, he
 is accursed. Hence when the *Donatists* were very
 earnest to know the Ordainers of St. * *Augustine*
 and other *Catholic* Bishops, they answer, we are
 not satisfied how the Cause of Truth is concern'd,
 who was the Ordainer of any one; since God is
 shewn to be our Father. And when they press still
 to know the Ordainers, St. † *Augustine* answers, I
 see they insist on Trifles.

'Twas on this Principle that Baptism and Ordi-
 nation by *Hereticks* were allow'd in the *Catholic*
 Church to such as came over from those *Hereticks*,
 even because they were baptized Christian Prose-
 lites, and ordained Christian Bishops, and they
 were never thought to go beyond their Mission,
 because they renounced the Errors of their Or-
 dainers.

Alike impertinent is the next Question, which the
 Author asks, *From whom did the first Protestant Bi-*
shops of the Church of England derive their Succession?
 That is, *From what Bishop of their own Communion?*
 Again, p. 10. *Protestant Guides were never sent by*
Popish Bishops.

To

* Quid ad causam pertineat Veritatis unius cuiusq; Episcopi or-
 dinator, non satis agnoscimus; Testimonij divinis pater Deus est
 Edoctus Coll. Carthag. 3 Sect. 244.

† Superflua quæri video, Sect. 245.

To this I answer with A. Ep. * *Bramhal*, that the *Protestant* Bishops had their habitual Power from those who did ordain them, and the Liberty to exercise this Power actually from several respective Persons, and Societies as well Secular as Ecclesiastical, according to their several Interests. Neither is it material, whether these, who ordain'd them were *Protestants* or *Papists*, seeing that the Ministerial Order is not changed, either by introducing Hay or Stubble upon the Foundation, or removing it from the Foundation.

2dly, I answer, that those who ordained them had no Power to revoke their Ordination : As he that baptizeth a Christian hath no Power to revoke, or annul his Christendom. Nor yet had they Power to restrain the Exercise of their Orders in *England*, for want of Jurisdiction, which either they never had, or it was taken away from them, not by *Cranmer* and *Ridley*, but by the Law of the Land, by King and Parliament, and Synod, by the Church and Commonwealth of *England*.

If you have a mind to know more of this Matter, with respect to the Church of *Ireland*, be pleased to consult Sir *James Ware de Præsulibus Hiberniæ*, where you will find that there wanted not Bishops in *Ireland* willing to consecrate *Protestants*, Primate *Loftus* being consecrated by the then A. Ep. of *Dublin*, Dr. *Curwin*, who continued in his Archiepiscopal See near six Years after, and then by reason of his great Age, was translated to the Bishoprick of *Oxford* at his own Desire, *Antiq. Oxon. de Ede Christi lib. 2. p. 291.* Ware *de præsulibus Hib. in Archiep. Dublin, p. 120.*

The

* See his Works, p. 1015. See also Dr. *Mason's* Consecr. of the Bishops in the Church of *Engl.* l. 4. c. 2. p. 146, 147.

The Author concludes this Article, telling us, *The Reformation was effected in utter Contempt and Opposition to all the Bishops and Pastors, who had been the Guides of God's Appointment for 900 Years together.*

If you give credit to this, 'tis because you know little of the Reformation: Be pleased then to hear the Account of his Grace the * A. Bp. of Dublin, touching this Matter. In all *Cranmer* did, he had the unanimous Vote and Consent of the major Part of the Convocation, the universal Submission of the Clergy, and Approbation of all the People. If they complied against their Conscience, then by this we may see how excellently the Mass and confessing had instructed them in the Knowledge and Conscience of their Duty; when they so readily comply'd with all Alterations. Let the *Papists* try, if they can bring a *Protestant* Convocation to an unanimous Repeal of these things by such Motives. But if the Clergy in a national Council, and the People in Obedience to them, or from their own Inclinations did comply in earnest; what an idle Question is it to ask, (as the *Papists* sometimes do) 'By what Authority' *Cranmer* condemned that Church from whom he received his Mission and Holy Orders? when she concurr'd in all he did, and approved, nay, made all the Alterations in her Liturgy, Sacraments and Constitutions that were made.

And now, I think I have sufficiently consider'd his first Article, 'tis Time to proceed to his second.

A R T. 2.

The Disagreement amongst Protestants concerning their Mission.

Observe now the first Proposition which the Author lays down. *Disagreement and Contradictions in a Dis-*

* See his Anf. to D. M——by, p. 25.

Dispute about a Title, which for its Importance ought to be clear and uncontested, is of it self a strong Proof of its Nullity. You who formerly wrote your Compendium of Philosophy, cannot but see how weak reasoning this is : ‘ There has been much Dispute
‘ (says a learned * Divine) about squaring the Circle,
‘ Is there therefore no Circle at all? There has been
‘ much Dispute about the Motion of the Earth, Is
‘ there therefore no Earth? There has been much
‘ Dispute about the Divisibility of Matter, Is there
‘ therefore no Matter at all? Men dispute about the Ti-
‘ tles to an Estate, or the Measures of their Land, Is
‘ there therefore no Title, no Estate, no Measure, no
‘ Land? Travellers dispute about the right Way, Is
‘ there therefore no Way? Lawyers dispute about the
‘ Sense of a Law, Is there therefore no Law? Di-
‘ vines dispute about the Sense of the Gospel, Is
‘ there therefore no Gospel at all? But to come nearer
to the Point in Hand, ‘ It is no fair Way of reason-
‘ ing (says our A. Bp. † *Bramhal*) from the
‘ different Opinions, and Arguments and Answers of
‘ Writers of one and the same Communion, to im-
‘ pugne that Conclusion, which both Parties do
‘ maintain. As thus, If the Sacraments do confer
‘ Grace, it is either physically or morally, but some
‘ say not physically, others say, not morally, therefore
‘ they do not confer Grace at all. Or thus, If
‘ Christ instituted Baptism, it was either at his Bapti-
‘ zation in *Jordan*, or at his Resurrection, when he
‘ said, *Go teach all Nations baptizing them.* But some
‘ say it was not in *Jordan*, others say, it was not after
‘ the Resurrection; therefore it was not at all. Or thus,
‘ if Christ made the Apostles Priests, it was either
‘ at his last Supper, or when he breathed upon them,
‘ saying, *Receive ye the Holy Ghost.* But some Doctors
‘ deny the one, others deny the other : Or if Christ’s
‘ Body

* See Mr. Reeves's Prel. Dis. to *Vincentius Lirinensis*, p. 193.

† See his Works, p. 1008.

Body be present in the Sacrament, it is either produced or adduced. But some of the greatest Clerks in the *Roman Church* say, it is not produced; others (as good as they) say, it is not adduced. If the Chair of *St. Peter* be annexed to the See of *Rome*, it is either by the Ordination of Christ, or by the Constitution of the Church; but some say, not by Christ's Ordination; others say, not by the Council's Constitution: There is scarce that Question controverted between them and us, wherein a Man might not trifle with such Arguments. Just thus the Author argues here. If the *Protestant* Ministers have a Calling, either it is ordinary, or extraordinary. But the Church of *England* saith, it is not extraordinary; and some Doctors say, it is not ordinary, therefore they have no Calling; whereas both Parties do maintain, that they have a true Calling. The weak Plea of a voluntary Advocate, doth not annul or extinguish the just Right of a true Owner, who hath both a good Title, and undeniable Evidence. If the Foot or Ear shall say, I am not of the Body, is it therefore not of the Body? 1 Cor. 12. 15.

Page 12. The Author says further, *There is not, for Example, a Bishop or inferior Pastor in the Communion of the Church of Rome but can prove the Validity of his Title to the sacred Ministry as clearly as an Officer in the Army can shew his Commission for the respective Post he is in. And it cannot be doubted but the reformed Churches would prove theirs with the same uncontested Evidence, and there would be the same Harmony amongst them in this Point, as there is amongst Roman Catholicks, if their Title to the Ministry were grounded upon a solid Foundation like that of the Church of Rome: Whereas on the contrary, nothing perplexes Protestants more than the Question Tertullian put to the Hereticks of his Time, Who are you? Whence did you come? That is, when we press*

*press them to give an Account of their Mission or Vocation
to the Ministry of the Gospel.*

This Question (if it be a puzzling one) has been answered by our learned Dr. * *Mason*, A. D. 1613.
 ' We are the Children of God, and when it pleased
 ' him, which caused the Light to spring out of Dark-
 ' nels, we did spring from yourselves; being still con-
 ' tent to be yours, so you wou'd be Christ's. Other-
 ' wise know that the Vineyard is not yours but
 ' Christ's; wherein we have cut down nothing but
 ' your Corruptions. Neither have we diverted the
 ' Fountain, tho' we were forced to cut out a Channel
 ' to drain it, to strain it, to purge it from your Pollu-
 ' tions, that so we might drink the Water of Life out
 ' of the Wells of Salvation. Whatsoever you have
 ' by lawful Possession, by ancient and just Prescrip-
 ' tion, by Inheritance from the Apostles, whereof
 ' you have sound Record and Evidence out of the
 ' Scripture, all that is common to us with you. What-
 ' soever is controverted between us in any Point of
 ' Religion, therein we appeal to the written Will and
 ' Testament of Christ. Let that be Judge between
 ' us and you.

You yourselves own, that A. Bp. *Cranmer* was
 consecrated on the 13th of *March*, An. 1533. by the
 Bishops of *London*, *Exeter* and *St. Asaph*. Sure then
 by Virtue of this Consecration he had a Power
 to ordain others. The next Time you please to call
 at my House I will shew you an exact Copy of *Queen*
Elizabeth's original Mandate now lodg'd in the Regi-
 stry of the See of *Canterbury*, and also of an old M.S.S.
 Memoir in C. C. C. in *Cambridge*, directed to *Anthony*
 Lord Bishop of *Landaff*, *William* late Lord Bishop
 of *Bath and Wells* (now Elect of *Chichester*) *John Scory*
 late

late Bishop of *Chichester* (now Elect of *Hereford*) *Miles Coverdale* late Bishop of *Exeter*, *Richard Suffragan* of *Bedford*, *John Suffragan* of *Tbedford*, for the Consecration of Arch-Bishop *Parker*. The same Mandate was likewise directed to *John Bale* Bishop of *Offory* in *Ireland*, in which Diocess I was ordain'd by my very good Patron, (to whom I owe my Education both at School and the College, as well as my Benefice in the Church) the Rt. Revd. Father in God, Dr. *John Hartstonge*, late Lord Bishop of *Derry*, when Bishop of *Offory*, who was himself ordained Deacon by Dr. *Anthony Dobbin*, Lord Bishop of *Meath*, Priest, by Dr. *Anthony Sparrow*, Lord Bishop of *Norwich* promoted from the Arch-Deaconry of *Limerick* to the Bishoprick of *Offory*, A. D. 1693. and consecrated by his Metropolitan Dr. *Francis Marsh*, Lord A. Bp. of *Dublin*, assisted by Dr. *Anthony Dobbin*, Lord Bishop of *Meath*, Dr. *Simon Digby*, Lord Bishop of *Elphin*, and Dr. *Nathaniel Wilson*, Lord Bishop of *Limerick*. Now let any unprejudic'd Person judge whether this be not a sufficient Answer to that puzzling Question, *Whence are you?* And I am Confident there is not a Clergy-man in the Kingdom, but if called upon, can vindicate his Mission after the same particular Manner. Because in Sir *James Ware's* History of *Ireland* we have an exact Account of the Bishops of every Diocess from the first Settlement of Christianity among us.

The Author in the same Page says, *The first Reformers having broke off from the Communion of the whole World (as both Luther and Calvin attest in their Writings) it is hard to conceive what way a lawful Mission could possibly be convey'd to them: And if the first Reformers had no lawful Mission, their Successors can have none.*

I find this Author will not be satisfied, unless we answer for other Churches Reformation as well as

' as our own. Admit * *Calvin* did say so, What !
 ' will he conclude from thence, (says our great † A.
 ' Bp. *Bramhal* to his Adversary) that the Church of
 ' *England* did the same? This Consequence will ne-
 ' ver be made good without a Transubstantiation of
 ' Mr. *Calvin* into the *English* Church. He himself
 ' knoweth better that we honour Mr. *Calvin* for his
 ' excellent Parts, but we do not pin our Religion,
 ' either in Doctrine or Discipline, or Liturgy, to
 ' *Calvin's* Sleeve. Whether *Calvin* said so or not, for
 ' my part I cannot think otherwise but that he did so
 ' in Point of Discipline, until some body will be favou-
 ' rably pleased to shew me one formed national or Pro-
 ' vincial Church throughout the World, before *Ge-*
 ' *neva*, that wanted Bishops, or one Lay Elder that
 ' exercised ecclesiastical Jurisdiction in Christendom.
 ' I confess the *Fratres Bohemi* had not the Name of
 ' Bishops, but they wanted not the Order of Bishops
 ' under the Name of *Seniores* or Elders, who had
 ' both Episcopal Ordination (after their *Presbyterian*)
 ' and Episcopop Jurisdiction, and Episcopal Successi-
 ' on from the Bishops of the *Waldenses*, who had con-
 ' tinued in the Church under other Names Time im-
 ' memorial, and gave them charge at the Reformati-
 ' on (long before *Luther's* Time) to preserve that Or-
 ' der. All which themselves have publish'd to the
 ' World in Print. I confess likewise that they had
 ' their Lay Elders, under the Name of *Presbyteri*,
 ' from whence Mr. *Calvin* borrowed his : But theirs in
 ' *Bohemia* pretended not to be ecclesiastical Commissi-
 ' oners, nor did, nor durst presume to meddle with
 ' the Power of the Keys, or exercise any Jurisdiction
 ' in the Church. They were only inferior Officers,
 ' neither more nor less than our Church-Wardens and
 ' Sydemen in *England*. This was far enough from
 ruling

* Calv. Epist. 141. ad Melancthon, p. 244. Edit. Lausan, 1573.

† See his Works, p. 161.

ruling Elders. Howsoever what doth doth this con-
 cern the Church of *England*, which never made,
 nor maintain'd, nor approved any such Separ-
 tion?

No more did *Calvin* himself out of Judgment,
 but out of Necessity to comply with the present
 Estate of *Geneva*, after the expulsion of their Bi-
 shops, as might be made appear, if it were needful,
 by his publick Profession of their readiness to receive
 such Bishops, as the primitive Bishops were, or o-
 therwise that they were to be reputed *nullo non aua-*
themate digni; by his Subscription to the *Augustana*
 Confession, which is for Episcopacy, *tem pridem vo-*
lon, ac libens subscripsi; by his Confession to the
 King of *Polonia*. The ancient Church instituted
 Patriarchates, and assigned Primacy to single Pro-
 vinces, that Bishops might be better knit together
 in the Bond of Unity. By his Description of the
 Charge of a Bishop, that should join himself to the
 reformed Church, to do his endeavour that all the
 Churches within his Bishoprick be purged from Er-
 rors and Idolatry, to go before the Curates (or Pa-
 stors) of his Diocess by his Example, and to induce
 them to admit the Reformation; and lastly by his
 Letters to A. Bp. *Cranmer*, the Bishop of *London*,
 and the Bishop of *Polonia*.

Page 12. The Author says again, All Protestants
 find themselves involved in an inextricable Labyrinth of
 Difficulties what way soever they turn themselves, and
 they vary in their Opinions about it just according as they
 are press'd by this or that Side, by the Argument of their
 Adversaries. They who chiefly consider the Difficulty of
 maintaining their Pretensions to an ordinary Mission fly
 for Sanctuary to an extraordinary One. And they who
 find themselves driven out of this Entrenchment, endeavour
 to make the best Shift they can by having Recourse to an
 ordinary One.

Had this Author wrote like a Scholar, who intended to clear Matters, he would not charge the Church of *England* and *Ireland* with so gross a Falshood as an extraordinary Mission; 'tis what they never laid claim to. And I think I have given you sufficient Satisfaction in this Point before, even descending to my own Ministerial Commission. But a Mission may be truly called extraordinary (as our excellent Primate * *Bramhall* hath observed) which is mediately from the Church, or the Pastors of it, if it be done after an unusual and extraordinary Manner, either in respect of the Ministers or of the Forms, or the Rites and Ceremonies used in it. And in this Sense the Vocation of some *Protestant* Ministers in foreign Parts is called extraordinary; who out of Necessity, as some, or out of Election, as others, do want a personal Succession of Bishops to impose Hands. We wish it were otherwise, but if they be to be blamed, yet the *Romanists* of all others are not meet to reprehend them, who shewed them the Way by teaching in their † Schools, that a simple *Presbyter*, by Delegation from the *Pope*, may make *Presbyters*. If the Bishop, say they, be the essential Minister of Ordination, how can the *Pope* dispense with it: If he be not, then the *Pope's* Dispensation is not necessary. In the mean while, remember it is the Church of *England* and *Ireland*,

which

* See his Works, p. 1012.

† Manifestum est Adversarios nostros, ut in plurimis alijs, itaq; in hac Controversia cum Pontificis sentire. *Primo*, Affirmant Adversarii merum Presbyterum posse ordinare, & sic etiam plurimi Scholastici. Ordinare in Sacerdotem est actus conveniens Sacerdoti in quantum est Sacerdos, & tantum est actus impeditus in eo inquit Petrus Ambrosius ad quantum Sent. Disp. 2. de Ac. 2. p. 153. Cum enim *Papa* non possit Ordines committere nisi Sacerdoti, ut Diacono, vel Laico? potest autem cuicumq; Sacerdoti committere. Ergo videtur quod conferre Ordines sit pertinens ad Sacerdotem. Quid hoc aliud est quam vim aptitudinalem Presbyteris vi Ordinis inherentem, cum Presbyterianis nostris asserere? Fulleri Can. Suce. Minis. Anglic. vindic. Vide etiam, Hic. Con. Trident. Sess. 23. c. 2.

which I propos'd to vindicate, therefore the Defects of other Churches ought not to prejudice us, who maintain a personal and uninterrupted Succession from the Apostles.

Now let me beseech you not to bear so hard hereafter upon the reformed Churches abroad, but as I have heard you express great Respect for the Memory of King *Charles I.* let his Majesty's Moderation in this Particular be your Example. As I am no Judge over the reformed Churches, so neither do I censure them, for many things may be allowable upon Necessity, which otherwise are unlawful; but know once for all, that I esteem nothing the better, because it is done by such a particular Church (tho' it were by the Church of *England* which I avow most to reverence) but I esteem that Church most, which comes nearest to the primitive Doctrine and Discipline, as I believe this doth. Thus far that glorious * Martyr.

The Author's next Charge upon *Luther* and *Calvin*, is most notorious; *That they declin'd an Ordinary, and therefore stood up for an extraordinary Mission; because they set up a new Gospel, a new Church Government, a new Communion, and had separated themselves from all Christian Societies in the World.*

You may remember I have already told you, that their Discipline and Government was different from that of other Churches; but to say that they set up for so many *Mahomet's*, who contrary to the publick Truth received in the Church, challenged another Truth reveal'd to them out of the holy Scriptures, is an unjust Aspersions, which Arch-bishop † *Bramhall* long since wiped off from *Calvin* and *Cranmer*.

There is a vast difference between the Introduction of a new Gospel, and the reducing of things to a right State, according to the Gospel received in the Church,

* See K. C. 1. 3. Paper to Mr. *Henderford*.

† See his Works, p. 1013.

Church; and authorized by Christ, between those who hunt after new Revelations, and these who swerve not in any thing from the Analogy of Faith; between those who trample underfoot the fundamental Articles of Christian Religion; and those who believe all things which the holy Apostles; the *Nicene Fathers*; and holy *Athanasius* thought necessary to be believed; between Innovators, and those who endeavour to conform themselves, in all things to the Pattern of the primitive Church; who are ready to shed their Blood for the least Particle of saving Truth. And therefore the Author talks to no purpose of a new or reformed Gospel. The *Protestants* never thought of reforming the Gospel, as somebody did of burning *St. Paul's Epistles*, not because they contain'd any thing that was false, but *quædam male Sonantia*; some things that sounded ill. Likewise in vain did he demand (as in *Art. i.*) whether the Church of *Protestants* were extant in the World before the Reformation; as if *Protestancy* were of the Essence of the Church. As the Errors of the *Roman Church* were accidental to it; so likewise was the Protestation against those Errors; and the Reformation of them; which either might be present, or absent *sine interitu subjecti*: A Garden is the same before it is weeded and after. To be purged doth not give a new Being to the Body, the Glory of Christ's Church was not extinguished by superstitious Errors, but only eclipsed.

Now you see *Calvin* is not that *Mahomet* he was represented; and I beg you may suspend your Judgment concerning *Luther* till such time as you peruse a Book (which I promise soon to lend you) Entituled, *An Answer to Obadiah Walker's Considerations on the Spirit of Martin Luther; and the Original of the Reformation.* By *Francis Atterbury*, D. D. late Lord Bishop of *Rochester*, and Dean of *Westminster*.

The next thing our Author presents us with is several Quotations from † *Luther* which amount to no more, but that he began the Reformation in *Germany*. To this I answer with Mr. § *Chillingworth*, When the Church was corrupted it was no Dishonour to him to begin the Reformation. In the Christian Warfare every Man ought to strive to be foremost. And tho' no Man before him lifted up his Voice like a Trumpet, as *Luther* did; yet who can assure us but that many before him both thought and spake in the lower Voice of Petitions and Remonstrances in many Points, as he did.

But were there not Complaints made before the Days of *Luther*? Did not *Paulus Diaconus* in the 8th. Age complain how much the Church was depraved? *Arnulphus* Bishop of *Orleance* in the 9th? In the 10th. doth not *Baronius* (*Tom. 10. Anno 912. num. 8. & Anno 900. Sect. 1.*) say Christ lay asleep in the Ship of the Church? In the 11th. Age does not *Bernard* make the same Complaint? (*Bernar. in Cant. Serm. 33.*) the like may be shewn in succeeding Ages, wou'd it not swell this Letter to too great a Bulk? But it seems *Luther* did not come alone, for *Philip Melancthon*, *Faber*, *Capeto*, *Lambertius*, *Couradus*, *Pellican*, *Andreas*, *Osiander*, *Martin Bucer* entred their Names in *Luther's* Book. Father *Paul* only wanted his Courage to do the same on the other side of the *Alps*, and he used to wish that God had given him the Spirit of *Luther*, and sometimes wept to think he had it not.

As

† I am sure I have my Doctrine from Heaven, *Tom. 2. fol. 333.*
 I was the first to whom God revealed the things which have been preached unto you, *Tom. 7. fol. 274. & Tom. 2. fol. 305.*
 He says since now I am certain I preach the Word of God, it is not fit I should want a Title for the recommending of this Word, and Work of the Ministry, to which I am call'd by God: Which I have not receiv'd of Men, nor by Men, but by the Gift of God and Revelation of Jesus Christ.

§ See *Chillingworth*, p. 279.

As to what he quotes out of *Calvin*, p. 14. I think I have said enough already to convince you that *Calvin* was no Enemy to Episcopacy; but if that be not sufficient, hear further Testimonies from himself.

In his Exhortation touching the Necessity of Reformation to the Emperor, Princes, and States of the Empire, assembled at *Speyr*, we find a most clear Profession of his Judgment in this Cause. * *Talem nobis Hierarchiam*, &c. If they make tender of such an Hierarchy to us wherein Bishops may retain their Eminence, so as they refuse not to be under Christ, and have their Dependance upon him as their only Head, and refer themselves to him, and observe such a brotherly Society among themselves, and be bound together with no other Bond, but the Truth, then I confess, that they deserve all Sorts of Curses or Anathemas if there be any, who do not observe it with Reverence, and the highest Obedience.

P. 14. The Author tells us that *Theodorus Beza*, who succeeded *Calvin* in the Government of the Church of *Geneva*, maintained the same in his Conference with the Cardinal of *Lorain* at *Poissy*, where he tells his Adversary, that tho' some of the first Reformers might have insisted upon their Mission as derived from the Church of *Rome*, yet they voluntarily renounced their Ordination as the Mark of the Beast, and chose rather to depend upon an extraordinary Vocation; because the ordinary Mission was in reality extinguish'd in the *Roman* Church, in which there was nothing but an horrible Disorder, and Confusion, *Hist. Eccl.* p. 180. and p. 15. 16. He gives us a whole Paragraph from *Beza* inveighing against Papistical Ordinations.

K 2

Now

* *Talem nobis Hierarchiam exhibeant, in qua sic emineant Episcopi ut Christo subesse non recusent—ut ab illo tanquam unico capite pendeant, et ad ipsum referentur, tum nullo non anathemate dignos fateor, si qui erunt qui non eam reverenter summamq; obedientiam observent, Tom. 3. p. 60.*

Now I beg Leave to acquaint you from Dr. * *Hicks*, that the Answer which *Beza* made at the Conference of *Poissy*, to the Objection which was brought against himself, and the *Protestant* Ministers, for want of a Mission is the same in Substance with that which *Quakers*, and *Anabaptists* and some other Sectaries make to the same Objection. And it is deplorable to consider, that from *Beza* to Mr. *Claude*, the *French* Ministers would suffer themselves to be pressed with an Objection, to which they could make no other Answer, but that Gifts, and a good Life, and sound Doctrine, and the Election of the People was sufficient to a lawful and valid Call to the Ministry. I can assure our Author that my Lord Chancellor *Clarendon* did not think such a Call with *Presbyterian* Ordination lawful, and for that Reason never would communicate with the *French Protestants*, neither in his first nor second being in *France*. For which reason the famous Mr. *Claude*, the chief Minister of *Charenton*, inveighed bitterly against him and Dr. *Morley*, and others for refusing Communion with them, in a Discourse Dr. *Hicks* had with him some Years ago at his own House about their Mission, too long to be recited here.

But Dr. *Morley* himself is pleased to give us some Account of this Matter. When I was in *France*, ' I did at *Paris* assist Dr. *Conings* late Bishop of *Durham*, ' in preaching to the *English Protestants* there at Sir ' *Richard Brown's* House then resident there for our ' King, but never went to the *French Presbyterian* ' Church at *Charenton*, no more than I did afterwards ' to that of *Caen* in *Normandy*, whilst I was there. ' For which being asked the Reason of the chief ' Pastor of the Church, the learned Monsieur *Bou-* ' *chart*: My Answer was that I forbore to come to ' their Church; First, because we had at my Lady ' *Ormond's*

* See his Pref. Discourse in ans. to the Rights of the Christian Church, p. 223.

Ormond's House there, a Congregation of our own, wherein we had not only Preaching, as they had, but a Liturgy, or solemn Form of worshipping God by Prayer, Praises and Thanksgivings, which (as I was informed) they had not in their Churches. Secondly, because, tho' I understand their Language when I read it, yet I did not understand it when I heard it spoken, so well, as tho' the Matter were never so good to be at all edified by it. And Thirdly, because if they did not favour or encourage, yet they did not, at least they had not hitherto, condemned or reprov'd the scandalous and rebellious Proceedings of their *Presbyterian* Brethren in *England*, against the King and against the Church; which until they shou'd do by some publick Act, or Manifestation of their Judgment to the contrary, I cou'd not chuse but think they approved or at least did not dislike what our *Presbyterians* in *England* had done and were still a doing. And therefore I did forbear for the present to join in Communion with them at *Caen* as I had done formerly for the very same Reasons with those at *Chareton*. See his Pref. to a Conf. with a Jesuit.

If *Beza* inveighs against Papistical Ordination, 'tis because the *Romish* Priests had mixed Errors and Superstitions of their own with the true Christian Faith. 'Tis upon this Account the *Synod of Gap*, (which the Author quotes, p. 17. 18.) *An* 1603. Art. the 28. did the same.

P. 18. The Author tells us that some of the Reformers being convinced that an ordinary Mission was continued in all Ages by the Succession of Bishops stand up for Episcopal Ordination, and maintain consequently that there can be no lawful Ministry without it: And thus far they agree with the Church of *Rome*. But then as to the exercise of Episcopal or Pastoral Jurisdiction, some (as the *Protestants* of *Sweden* and *Denmark*) will have it depend upon the supe-

rior Consistory. Others, as *Cranmer*, on the Prince's Will and Pleasure. And others again assert its Independency on the Civil Power: Which is the Opinion of many in *England*; and these derive its Source from the Church of *Rome*.

Now, we of the Church of *England* and *Ireland* have always maintain'd the Divine Right of Episcopacy; but sure, in this we agree with more Churches than the Church of *Rome*: For Episcopacy was established in the Church before there ever was a Pope at *Rome*, and has been received and approved (as Archbp. * *Beambal* observes) in all Ages since the very Cradle of Christianity, by all Sorts of Christians, *Europeans*, *Africans*, *Asiatics*, *Indians*; many of which never had any Intercourse with *Rome*, nor scarcely ever heard of the Name of *Rome*: If *semper, ubiq; & ab omnibus*, be not a sufficient Plea, I don't know what is. As to the Kingdoms of *Denmark* and *Sweden*'s having the Episcopal Jurisdiction depend upon the superior Consistory, What, will the Author infer from thence, that the Power of the Keys is abused? Have not all Bishops their consistorial Courts? and are there not frequent Appeals from them, to the superior Courts of Metropolitans? And the Exercise of this Jurisdiction in any Prince's Dominions is intirely owing to Royal Favour. So that I can't see what the Author means by saying, That *Cranmer* made the Exercise of this Jurisdiction dependent on the Prince's Will. If he means, That *Cranmer* was the first who gave the King the Title of Head of the Church, I have told you already that that Matter was transacted in the Time of his Predecessor Archbp. *Warham*. But I guess what it is he would be at: Archbp. *Cranmer* is charged by our Enemies of the Church of *Rome*, with *Erastianism*; for that he held, That Princes and Governors might make Priests as well as Bishops. But tho' this Archbishop was

* See his Works, p. 164.

was a very great Instrument of the Reformation, yet he was but one, and not infallible: And this (as Dr. * *Drury* well observes) may be said in his Justification, ' That the Reformation being then but just beginning ' to breath, and the Pope's Supremacy being just cast ' off, this Great Man might easily be induced to fall ' into this Error, Of giving the King not only his ' own, but something more than he cou'd claim by ' Right.' He seemed to be wavering and uncertain in his Resolutions, and therefore he subscribed after this manner, as Bp. *Stillingfleet* tells us, ' This is mine Opinion and Sentence at this present, which I do not temerariouly define; but do submit the Judgment thereof wholly to your Majesty.' And that his Mind soon alter'd is evident, because from the very same MSS. it is observable, That when this Archbishop saw the Current to run against him, he immediately subscribed, with his own Hand, to Dr. *Leighton's* Opinion, which was, ' That the Apostles made Bishops ' by Authority given unto them of Christ: And that ' a Bishop has Authority of God, as his Minister, by ' Scripture to make a Priest: And that any other Man ' has Authority to make a Priest, by Scripture, I have ' not read, nor any Example thereof: And that ' there is a Consecration required, as by Imposition of ' Hands; for so we be taught by the Ensamples of the ' Apostles.' This Opinion he embraced; For Mr. † *Duret*, who saw the MSS. assures us, ' That he wrote ' his Name immediately under Dr. *Leighton's*, in Testimony of his Approbation of that Opinion.----- But had we not this Proof of Archbp. *Cranmer's* declaring for the Divine Right of Episcopacy, we have another every whit as valid, viz. A Sermon of his of the Authority of the Keys, (which Dr. *Hicks* has

* See his second Answer to Mr. *Boyle*, p. 17, 18, 26. See also A. Bp. *King's* first Anf. to D. M--y, p. 36. See his second Answer, p. 31.

† Vind. Eccl. Anglic. c. 23. p. 328. As also *Lush's* Subject of Church Power, c. 6. sect. 23. p. 486, 487.

re-printed in his Preface to *The Divine Right of Episcopacy*, published in his Book call'd *Catechismus*, &c. printed An. 1548, and dedicated to K. Edward 6th.) In which Sermon, after this Great Man has declared, 'That God has establish'd a Ministry in his Church, which was to continue for ever, &c.' He has these Words, 'And so the Ministration of God's Word (which our Lord Jesus Christ himself did institute) was derived from the Apostles unto others after them, by Imposition of Hands; giving the Holy Ghost, from the Apostles Time to our Days: And this was the Consecration, Orders and Unction of the Apostles, whereby they at the Beginning made Bishops and Priests--- And this shall continue in the Church to the World's End.' Here the Archbishop has so fully declared his Thoughts, that it needs no Application; and is sufficient to clear this Great Man's Reputation from the Aspersions which the *Papists* have cast upon him, on the same Account. So that you see the Ministers of the Gospel derive their Commission from Christ, and not from the Civil Magistrate: And it is in this Sense we understand the Independency of the Church on the State; the Minister is the one acting by a different Commission from those of the other: For if the King can grant no such Commission, much less can the People; according to the Scheme which this Author, in the next Paragraph, p. 19. ascribes to the *French Minister*, Mr. *Claude*. In like manner is the Proposition which the Minister *Tarieu* lays down to be rejected, which is this, 'That as every civil Society, has a natural Right to choose its own Officers or Magistrates for the civil Government, and make what Laws it thinks most fitting for its Preservation; so every Church has no less a natural Right (that is, independent of any divine Institution) to choose its own Guides and Rulers, and make its own Laws for the same End.'

From this Topic, our *Dissenters* at home do frequently argue: But this weak Reasoning has been long since

hæc refuted by Dr. Ed. * Drury, Prebendary of St. Patrick's, Dublin, ' It is to be observed, That in Matters meerly human, such as are manag'd by compact and mutual Agreement of the People, Persons may give to others a Power, which they have not actually themselves : Thus in elective Kingdoms, the People make their Kings, tho' they themselves are not invested with any royal Power. But the Case is not the same in Things which relate immediately to God; and the Reason is, Because the Business of Government depends on the Laws of Nature and Nations;

* See his second Answer to Mr. Bayle, p. 61. See also the preface Bishop of Sarum's Reas. of Conform. p. 431, 432. Louth's Subject of Church Power, c. 1. sect. 2. p. 14.

Observa non esse populi christiani ministros ordinare, aut constituere. Nam in primâ conformatione ecclesiæ Christus Apostolos rebus præfecit, Apostoli alios rebus præfecerunt; & sic deinceps. Unde ergo christiane homini in mentem veniat ministros Christi pendere prorsus ab electione populi, nec aliunde auctoritatem habere. Num hoc in scripturâ sacrâ legit? Num in praxi ecclesiæ videt? Quod Christus, quod Apostoli, quod omnes ecclesiæ fecere nos facimus. Isti sancti quos habent auctores? Dices diaconos & primos elegit populus. Elegit quidem sed iussu Apostolorum. Ex quid eorum eras electio nisi exhibitio testimonii quod & illi essent idonei tali officio? Quod tamen officio non investiebantur nisi per impositionem manuum Apostolicarum. Epi. Boylæi Chlogherensis summa Theologiæ Christianæ, p. 56, 57.

Quemadmodum apud nos importune (ut solent) & inique e presbyterianorum grege nonnulli conqueruntur, pastorum parochialium electionem populo injuste ereptam; cum quos oportere a parochianis ad id munus vocari, a privatâ aliquâ singulari personâ, aut collegio, sub patroni nomine sine ipsorum consensu præsententur. Illud interim parum cogitantes, eligendi jus si quod populus olim habuerit (quæ tamen incerta res est, & quam si negetur nunquam probare poterunt) ex iustâ certâ aliquâ causâ ab initio, sed longi temporis præscriptione jam ignoratâ, ad beneficiorum patronos quos vocant jamdudum transiisse, adeoque in factâ a patronis electione involvi virtutem & contineri populi consensum. Quod si homines dogmatum suorum nimis pertinaces non permoveat, aut illud saltem submovendi sunt, quod vel importunissimo adversario faciat satis, juris patronatus et ecclesiæ advocaciones, auctoritate parlamentariâ, hoc est, communi & pleno totius populi consensu dudum sancita esse, & proinde quod a legitimo patrono hoc in casu sit, populum ut id ei tacere liceret consensisse, Sand. prælect. de Cons. Prælec. 7. p. 204, 205.

‘ Nations ; but the Ordination of Pastors is founded upon a divine and positive Institution. This is a Power which Christ received from his Father, and gave it to his Apostles : None can claim this Power by any Law, either of Nature or of Nations, or any otherwise than as Christ has convey’d it ; and since Christ gave this Power of Ordination to none but his Apostles, with a Command of doing as he had done ; it is plain, that none can receive this Power, but from those that have it themselves : And of Consequence, tho’ an Inferior may invest his Superior in a civil Office, yet it cannot be so in the ministerial Office ; because one depends on the Laws of Men, the other can be done by none but such as Christ has commission’d for that Purpose.’ So that the Author need not have filled three Pages, disclaiming a Power, which we know the primitive Church never allow’d of. For thus runs the 13th. Canon of the Council of *Laodicea*, ‘ That the Multitude be not permitted to chuse them who are to be ordained to the Priesthood.’ Gr.

And now, I think, I have omitted nothing material in the 2d. Art. And beg leave to proceed to the 3d.

A R T. III.

The first Reformers had no extraordinary Mission.

I must own, I think there is little in this Article worth my Notice: Have I not told you before, by whom our Archbp. *Cranmer* and *Parker* were ordain’d ; and that none of our Reformers ever laid claim to an extraordinary Mission ? So that here is a great Stir about nothing.

In the 2d. and 3d. Paragraph, the Author is pleas’d to say, ‘ That for Want of Holiness of Life, Purity of Doctrine, and the Gift of Miracles, our first Reformers could not be distinguish’d from Seducers.’ I really think, that Church’s Sanctity is to be

be suspected, who boasts so much of it. The Scripture acquaints us, how much more acceptable to God the *Publican's* Devotion was than the *Pharisee's*, *Luke* 18. 14. But I defy all the Writers of the Church of *Rome*, to charge our Reformers with any such notorious Crime as Cardinal *Turrecremata* doth Pope *John* the 12th. (whom *Platina* calls *John* 13.) And if our Author had read *The Lives of the Popes*, he could not but own, that *Alexander* 6th. alone, was guilty of more Wickedness, than all our Reformers put together. But this is a Subject I don't love to dwell upon: Because the Faults of particular Men, especially of *Luther*, (who was not one of our Reformers) are foreign to the Business of the Reformation, even as foreign as the Crimes of *Constantine the Great*, with which some Historians tax him, were to his Reformation of the Pagan World into Christianity: So that the Author vents his Spleen to no Purpose in the two following Paragraphs, p. 23, 24. against *Luther* and *Carlostadius*, whom he censures for marrying publickly, which (if it be a Crime in the Clergy) I find I shall have Occasion to speak of again.

As to the Purity of Doctrine: If our Adversaries please, we will join Issue with them upon this Head; and then the Controversy will soon be at an end. The Word of God is the Palace and Rule of Purity; and that Doctrine which hath most of Conformity therewith, hath most of Purity: However it is (as a learned Divine observes) too gross a begging of the Question, to alledge that for a Note and Evidence of their Church, which is more doubtful than the Church itself. As to the Gift of Miracles: Let them not boast of them as real, when their Forgeries have been so often detected; as that of *Angiers* in *France* was, of a Child appearing over the Altar at the Time of Mass, to attest the Doctrine of *Transubstantiation*, by the honest and worthy Bishop of the Place. In like manner, the Miracle of the Boy of *Bilston*, near *Wolverhampton*, in *Staffordshire*, said to be dispossessed of a Devil by

some *Catholic* Gentlemen, (as they filed themselves) was discovered and published to the World as a Cheat, by Dr. *Moreton*, then Bishop of *Litchfield* and *Coventry*. But why are not Miracles wrought here, where they are most necessary for the Conversion of Hereticks?

P. 24, 25. 'Tis said, * *Cranmer* delivered up the ecclesiastical Authority to prophane secular Hands; sacrificed the Patrimony of the Church to the Avarice of his Prince; prostituted his Conscience to all his disorderly Lusts; play'd the Hypocrite; and dissembled his Religion, for at least thirteen Years together: This Man, I say, was in the following Reign in Quality of Primate of *England*, the chief ecclesiastical Tool of the Court in promoting all the Changes of Religion then set on Foot, which were varnish'd over with the plausible Name of a godly Reformation. But as tho' this was not enough against *Cranmer*, the Author has added a Supplement to Art. 3. p. 24. wherein he accuses him, 1st, Of Incontinence, for that he had been twice married, kept his Wife secretly in *K. Henry's* Time, and openly in *K. Edward's* Reign. 2dly, Of High Treason against his lawful Sovereign *Q. Mary*. 3dly, Of Hypocrisy and Disimulation in Religion, but this the Author mention'd before. 4thly, Of Perjury, for that he broke his Oath of Fidelity to the Pope. 5thly, His Recantation.

Here is accumulative Slander with a Witness! If by delivering up the ecclesiastical Authority into prophane secular Hands, be understood, that *Cranmer* made the King Head of the Church, or asserted his Power to make Priests and Deacons, I think I have sufficiently vindicated the Archbishop in each Particular before. And whereas 'tis said, That he sacrificed the Patrimony of the Church to the Avarice of his Prince, the *Papists* forget that it was the Pope that first gave the proper Patrimony of the Church, even Tythes to Lay-men, to uselefs and idle Monks and Eriers; it was he that by making a Trade of Simony and

and Sacriledge, took off Men's Veneration for holy Things, and made Noblemen believe that Estates were as well bestowed in their Hands as to enrich a Foreigner. Whoever read our Chronicles, will find this to be the true Ground of the Dilapidation of the Goods of the Church, and that this took off the Conscience of robbing her.

As for *Cranmer* and the Bishops, they did what they could to hinder it, (as the Lord * Archbishop of *Dublin* well observes) but were forced to buy God's Truth, and the Establishment thereof, at the Rate of some of their worldly Goods. They that would know more of this Matter, by what Steps and Encroachments Parish-Churches lost their Revenues, 1st, By the Confusion of Parish-Bounds, and a Liberty granted to Men to pay their Tythes and Oblations where they pleased; and then by Appropriations to Monastries, and Impropriations granted to Lay-men; may find these Things handled at large, in Dr. *Kennet's* (now Lord Bishop of *Peterborough*) *Elaborate Discourse of Impropriations and Augmentation of Vicarages*, to which I refer the Reader.

As to *Cranmer's* prostituting his Conscience to *K. Henry's* disorderly Lusts: I suppose he means the Business of *Q. Catharine's* Divorcement. But (as his Grace my Lord † Archbishop of *Dublin* well observes) it was not only *Cranmer's* Opinion, but the Opinion of most learn'd Men in *Europe*, that her Marriage to the King was null. How virtuous or innocent soever the *Papists* reckon her; *Cranmer* was in the Right, when he and all the Bishops of *England* so judg'd it. The Scruple was first raised in the King by the Ambassadors of *Spain*, and further confirmed by those of *France*, before any Intrigue with *Ann Boleyn*.

And

† See his first Answer to D. *M—y*. p. 35, 36.

† See his first Answer to D. *M—y*. p. 33. See also Archbp. *Bramhal's* Works, p. 179.

And whereas the Author says, that *Cranmer* dissimulated his Religion for at least thirteen Years: No Man can make good this Part of the Charge against him without pretending to know the Secrets of the Heart. For who can tell, whether *Cranmer* was convinced of his Errors before he openly renounced them; or if he was, he is not to be charged with Hypocrisy, that he did not immediately recant them openly. It is not at all times that People are dispos'd to receive Truth; and therefore our Saviour tells his Disciples, *I have yet many Things to say unto you, but ye cannot bear them now, John 16. 12.* So that in this *Cranmer* acted according to his avowed Principle, to persuade the People rather by Degrees to forsake their old Mistakes, and not to precipitate Things by an over-haste.

Unus Homo nobis cunctando restituit rem.

The next Thing *Cranmer* is charged with is his Incontinence, for that he had been twice married, &c. And here I beg your Patience; because I am sensible that the Church of *Rome* pretend that a Vow of perpetual Celibacy or Abstinence from Marriage was required of the Clergy, as a Condition of their Ordination, even from the Apostolical Ages. 'But the contrary has been irrefragably demonstrated, by the late learned Mr. (a) *Bingham*, from innumerable Examples of Bishops and *Presbyters*, who lived in a State of Matrimony, without any Prejudice to their Ordination and Function. 'Tis generally agreed by antient Writers, that most of the Apostles were married, some say, all of them, except (b) St. Paul

(a) See his *Antiq.* Vol. 2. p. 152, 153, 154.

(b) Ambros. ad Hilar. in 2 Cor. 11. Omnes Apostoli, exceptis Paulo et Johan. uxores habuerunt, vid. Epiphan. Hær. 78. Antidicomarianit. n. 10. Cotelierius cites Eusebius, Basil and some others for the same Opinion, Not. in Ignat. Ep. ad Philadelph. Interpolas 11. 4.

6 Paul and St. John; others say, St. Paul was mar-
 6 ried also, because he writes to his Yoke-fellow,
 6 whom they interpret his Wife, *Phil.* 4. 3. This
 6 was the Opinion of (c) *Clemens Alexandrinus*, wherein
 6 he seems to be followed by (d) *Eusebius*, and (e) *Ori-*
 6 *gen* and the Author of the interpolated Epistle to
 6 the Church of *Philadelphia* under the Name of (f)
 6 *Ignatius*, whom some modern *Romanists*, mistaking
 6 him for the true *Ignatius*, have most disingenuously
 6 mangled, by erasing the Name of *Paul* out of the
 6 Text; which foul dealing (g) Bishop *Usher* has
 6 expos'd, and (h) *Cotelerius* does in Effect confess it,
 6 when he owns that the Author himself wrote it,
 6 and that he therein followed the Authority of *Cle-*
 6 *mens*, *Origen* and *Eusebius*. But passing by this a-
 6 bout St. *Paul*, (which is a Matter of Dispute among
 6 learned Men, the major Part inclining to think that
 6 he always lived a single Life) it cannot be denied
 6 that others of the Apostles were married: And in
 6 the next Ages after them, we have Accounts of
 6 married Bishops, Presbyters and Deacons, without
 6 any Reproof or Mark of Dishonour set upon them:
 6 As to Instance in a few, *Valens*, Presbyter of *Phi-*
 6 *lippi* mentioned by (i) *Polycarp*; *Cheremon*, Bishop
 6 of *Nilus*, an exceeding old Man, who fled with
 6 his Wife to Mount *Arabion* in time of Persecution,
 6 where they both perish'd together, as *Eusebius* in-
 6 forms us: (k) *Novatus* was a married Presbyter of

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- (c) Clem. Alex. Strom. 3. p. 448.
 (d) Euseb. lib. 3. c. 39.
 (e) Orig. Com. in Rom. 1. p. 459. Paulus ergo (sicut quidam tra-
 dunt) cum uxore vocatus est: De qua dicitur ad Philippens, scri-
 hens: Rogo te etiam Germana compar, &c.
 (f) Pseud. Ignat. Epist. ad Philadelph. n. 4.
 (g) Usher. Dissert. in Ignat. c. 17.
 (h) Coteler. Not. in loc.
 (i) Polycarp, Ep. ad Philip. n. 11.
 (k) Euseb. l. 6. c. 42.

Carthage, as we learn from (l) *Cyprian's Epistles*:
 Cyprian himself was a married Man, as Mr. (m) *Pagi*
 confesses: And so was (n) *Cecilius* the Presbyter that
 converted him: As also *Numidicus* another Presby-
 ter of *Carthage*, of whom (o) *Cyprian* tells us this
 remarkable Story, that in the *Decian Persecution*
 he saw his own Wife, with many other Martyrs
 burnt by his Side, whilst he himself lying half burnt
 and covered with Stones, and left for dead, was
 found expiring by his own Daughter, who drew
 him out of the Rubbish, and brought him to Life
 again. *Eusebius* assures us, that (p) *Phileas* Bishop
 of *Thumis*, and *Philoromus* had both Wife and Chil-
 dren: For they were urged with that Argument
 by the Heathen Magistrate to deny their Religion
 in the *Diocletian Persecution*; but they generously
 contemned his Argument, and gave Preference to
 the Laws of Christ. (q) *Epiphanius* says *Marcion* the
 Heretick was the Son of a Bishop, and that he was
 excommunicated by his own Father for his Lewd-
 nels: *Domus* also Bishop of *Antioch* (r) is said to be
 Son to *Demetrian*, who was Bishop of the same Place
 before him. It were easy to add abundance more
 such Instances; but these are sufficient to shew,
 that Men of all States were admitted to be Bishops
 and Presbyters in the primitive Ages of the Church,
 consequently Marriage could be no fault in
 A. Bp. *Cranmer*; but some think it is better for a
 Priest to have a Concubine than to marry (s).

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(l) Cypr. Ep. 49. al. 52. ad Cornel.

(m) Pagi Crit. in Baron. ad An. 248. n. 4.

(n) Pontius vit. Cyprian.

(o) Cypr. Ep. 55. al. 40. Numidicus Presbyter Uxorem adhaerentem lateri suo, concrematam simul cum cæteris, vel conservatam magis dixerim lætus aspexit. &c.

(p) Euseb. lib. 8. c. 9.

(q) Epiphani. Hæres. 42.

(r) Euseb. lib. 7. c. 30.

(s) Gravius peccare Sacerdotem si Uxorem ducat, quam si Concubinam foveat. Coster. Euchirid. c. 17. prop. 9.

The High Treason with which *Cranmer* is charged, is, that he subscrib'd a Letter for the Exclusion of his lawful Princess: ' But whosoever (says his Grace the Lord (t) A. Bp. of *Dublin*) reads the History will find, that he was brought with greater Difficulty than any to subscribe to her Exclusion; and not till after the King, the whole Privy-Council, and Judges had signed it; this was a Point of Law in which he was not singular. The *Papists* take the Liberty to question Q. *Elizabeth's* Title, and sure it was no greater Fault in *Cranmer* to question Q. *Mary's* after the Opinion of the Judges given against her: There is great Difference between Rebellion against a King of undoubted Title; and being engaged on a Side where the Title is really doubtful; the first is a great Wickedness, and the last a great Infelicity.

The next Part of the Charge against *Cranmer* is his Perjury; for 'tis objected against him, that he took an Oath of Fidelity to the *Pope* with a Protestation, &c.

To this I answer, (with his Grace the (u) A. Bp. of *Dublin*, ' That these Oaths are meer Innovations against the Practice and Sense of the ancient Church for a thousand Years at least; and of the greater Part of the *Catholic* Church to this Day; and for the Proof of this I appeal to all the ancient Forms of Consecration, not one of which have the least Intimation of such a Limitation or Condition in giving Orders, or sending Men to preach; and therefore this being a new and unjust Imposition on Persons ordained, it was a just Grievance, and fit to be redressed by a Reformation. But most of all this

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Oath;

(t) See his first Anf. to D. M—y.

(u) See his second Anf. to D. M—y, p. 14, 15, 30. See also Strype's Memorials of A. Bp. *Cranmer*, p. 460, in which all our Adversaries Objections against him are refuted.

Oath, which is plainly an Oath of Allegiance and Fealty to the *Pope* in Temporal Things as well as Spiritual, and that as strict as can be sworn to any Temporal Prince: Several Clauses in it are directly against some of the ancient Laws of these Kingdoms, particularly that Clause, the Decrees, Ordinances, Sentences, Dispositions, Provisions, and Commandments Apostolick, to my Power I will keep, and cause to be kept of others. And lastly, It was invented by *Pope Paschal* with a Design to cut off the Clergy from Dependence on their Princes, and therefore was in it self unlawful and void; and the *Papists* have more Reason to conceal the Imposition of such a new and unlawful Oath, than to expect that the first Reformers should have kept it; or that their Orders, which they received from Christ should have been limited by it: By it the Reader will see what Quarter Hereticks are to except from Bishops that take or defend such an Oath to the *Pope*; one Clause of it is, Hereticks, and Schismaticks, and Rebels to our holy Father----- I shall resist and persecute to my Power. So that if *Cranmer* took this Oath with a Protestation, this was likewise (as his (x) Grace of *Dublin* elsewhere observes) a *Popish* Practice warranted by their Casuists and Canonists: And *Cranmer's* Fault was complying with them, which shews how much the Casuistical Divinity of that Time needed Reformation. All other Bishops did in Effect the same, swearing one Oath to the *Pope*, and an inconsistent Oath to the King. As may be seen in *Dr. Burnet*, Vol. 1. p. 123, 124. The only Difference is, that others swallowed these without making any Bones of them; whereas *Cranmer* would not do it without making his Protestation, and signifying in what Sense he swore to the *Pope*; that is only as the Laws of the Kingdom allowed

(x) See his second Ans. to D. M-----y, p. 30.

lowed his Power. So that tho' he took the Oath to the *Pope*, he did not do it after the Manner of his Predecessors as (y) *Sanders* slanderously affirmeth. For then (as (z) *Dr. Mason* observes) he shou'd have taken it simply and absolutely, which he did not, but with a Protestation, expressing the Condition and Qualification. Neither did he make this Protestation privately in a Corner, and then take the Oath in publick, (as *Sanders* wou'd make the World believe) for if this cou'd be proved, then had you Reason to condemn him of Fraud and Perjury, but it was not so. He did not use his Protestation in any secret and concealed Manner like to equivocating *Papists*, who take Oaths in absolute Words, and yet delude them with mental Reservations; but he made it plainly and publickly, 1st, In the Chapter House, 2^{dly}, Kneeling before the high Altar in the Hearing both of the Bishops and People at his Consecration: 3^{dly}, In the very same Place, and in the very same Form and Tenour of Words, when by Commission from the *Pope*, they delivered him the Pall: And the Sum of the Protestation was this, that he intended not to bind himself to any thing which was contrary to the Law of God, or contrary to the King or Common-wealth of *England*, or the Laws and Prerogatives of the same, nor to restrain his own Liberty to speak, consult, or consent in all or every thing concerning the Reformation of Christian Religion, the Government of the Church of *England*, and the Prerogative of the Crown, or the Commodity of the Common-wealth; and every where to execute and reform such Things, which he shou'd think fit to be reformed in the Church of *England*, and according to this Interpretation, and this Sense, and no otherwise, he professed and protested,

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that

(y) de Sch. l. 1. p. 58.

(z) See his Consec. of English Bishops, p. 71.

that he wou'd take the Oath. Now if you censure *Cranmer*, because he qualified his Oath with such a Protestation, what Censure shall be given of your *Papish* Bishops before *Cranmer*, who took two (absolute) Oaths to the King and to the (a) *Pope* containing manifest Contradiction, as (b) *K. Henry* himself declared, causing them both to be read in open Parliament: And *Cranmer* hath made the Point plain both in his Answer to (c) *B. Brookes*, and in his (d) Letters to *Queen Mary*. Or if you censure *Cranmer* for swearing to the *Pope* with Qualifications: What Censure will you give of *Heath*, *Bonner*, *Thurlby*, and the rest, that in *K. Henry's* Days took absolutely the Oath of Supremacy, which evidently excludeth the *Pope's* Authority?

The last Thing objected against *Cranmer*, is his Recantation for fear of Death: But let the World consider (says his Grace of (a) *Dublin*) whether he or they that put him to that fear for his Religion were most guilty: And let the *Papists* say, whether they be so sure of their own Constancy in their Religion, that they would be contented to be counted Villains, if fear of Death should make them desert it, and then why should they not allow something to human Frailty?

And thus much in Defence of *Cranmer*, whom I principally propos'd to vindicate. But suppose he had some personal Failures, (for who is exempted from them?) is it a just Inference, which the Author in the next Paragraph, p. 25. makes, that therefore the Work of the Reformation, in which he was engaged, was sinful? You may as well draw an Argument

(a) Ant. Brit. in Hen. Deneo, p. 302.

(b) Hal. in Hen. 8. f. 206. Act & Monum. Vol. 2. p. 961. Col. 1.

(c) Ibid. p. 1701.

(d) Ibid. p. 1714.

(e) See his first Ans. to D. M. p. 32.

ment against the Truth of the Christian Religion from St. Peter's denial of his Master; and conclude, that the two Epistles wrote by him (wherein, by the by, there is not one Word of his Supremacy or Power over the other Apostles) deserve no Place in the Canon of Scripture.

Having aggravated and misrepresented the personal Failures of some of the first Reformers, the Author now proceeds to examine their Doctrine; And in order to raise an Odium in the Reader against the Reformation in general, fills almost three Pages with an Enumeration of several erroneous Doctrines in the Writings of *Luther*. But I have told you before, *Luther* was not one of our Reformers; and therefore we are not accountable for his Errors. You know very well we explode Consubstantiation, as taught by the *Lutherans*, as much as we do Transubstantiation taught by your Church. And none of the Errors with which he is charged are so gross and extravagant, as this one Position advanced by (g) *Bellarmin*: *Si autem Papa erraret præcipiendo Vitia, & prohibendo Virtutes, tenetur Ecclesia credere Vitia esse bona, & Virtutes malas, nisi vellet contra Conscientiam peccare.* And soon after, *Ne forte contra Conscientiam agat (Ecclesia) tenetur credere bonum esse, quod ille præcipit, malum quod ille prohibet.* Now let the World judge, (if it were fair to argue from a Particular to an Universal, contrary to the Rules of Logick) whether the Errors of *Bellarmin* are not more imputable to your, than those of *Luther* are, to our Church. But hear (h) *Erasmus's* Account of him. *Non desunt magni Theologi qui non verentur affirmare, nihil esse in Luthero quin per probatos Autores defendi possit.*

P. 29.

(g) De Pontif. Rom. lib. 4. c. 5. in fine.

(h) *Erasm.* Ep. l. 15. Ep. ad Godeschalcum.

P. 29. The Author says, all the new Gospellers (meaning the first Reformers) translate Scripture falsely; and Instances *Luke 13. 5. Except you do Penance you shall all perish.* Now there are two Faults in this Translation, which will appear by examining the original Text. *οὐχι, ληρω υμιν ἀλλ' εἰν μὴ μετανοήτε πάντες ὅμοιως ἀπολείπετε.* Observe then, that the original Word *μετανοήτε*, which is here translated, do Penance, signifies *Post factum sapio, resipisco*; and there is no mention made in the *English* Translation of the Particle of Similitude *ὅμοιως* which has a reference to the preceding Verses. But I could give several Instances, wherein your Church is very faulty in this Particular. The Author of the Case stated (*p. 484. fol.*) has abundantly shewn how falsely the Scripture has been translated into *French*. But give me leave to put you in mind of one particular Instance: When the late King *James* was in this Kingdom, * *Father Hall* preached before his Majesty at *Christ's Church, Dublin*, on *Acts 17. 30.* which he corrupted (as this Author does, *Luke. 13. 5.*) of which *Dr. Foy* late Bishop of *Waterford* took Notice in his Sermon preach'd the Sunday following in the Church of *St. Bridget*.

The next Paragraph is usher'd in with some notorious Falshood: *As that the solemn Fast of Lent, of Ember-Days and Vigils so venerable for their Antiquity, were utterly abolish'd, where-ever Calvinism prevailed, and by Degrees in all the reformed Churches. Abstinence from Flesh on Fridays and Saturdays was represented as a superstitious Distinction of Meats condemned by St. Paul. Penance was struck out of the Number of Sacraments. Doing penitential Works for our Sins was declaimed against as injurious to the infinite Satisfaction of Christ.*

I assure you that the solemn Fast of Lent, Ember-Days and Vigils are religiously observed in our Church.
And

* See the Arch-bishop of *Dublin's* State of Affairs in *Ireland* under the late *K. James*, p. 246.

And if you will not take my Word, be pleased to read Mr. *Nelson's* Companion for the Festivals and Fasts of the Church of *England*, and Dr. *Bisse's* Beauty of Holiness in the Common-Prayer. They are two excellent Books (which I promise to lend you) and will satisfy you further upon this Head.

The abstinence from Flesh two Days in the Week, does in my Opinion border too near upon the Heresie of the *Manichees* and *Priscillianists*, and is not therefore enjoyned by our Church tho' fasting on *Fridays* is. If Penance be struck out of the Number of Sacraments it is for a very good Reason; because, St. * *Austin*, that great Dr. of the *Latin* Church mentions but two Sacraments, Baptism and the Lord's-Supper; but tho' we do not reckon Penance a Sacrament, yet you, who have sometimes Causes of Instance in our Ecclesiastical Court cannot be ignorant of the Churches Practice with respect to Criminals; how she excommunicates all notorious Offenders who refuse to submit to her Censures, and perform the Penance her Governors enjoin them.

In the latter Part of this Paragraph, p. 29. the Author says the Austerity of monastical Discipline, religious Vows, and the single Life of Priests were run down as an insupportable Yoke imposed by the Tyranny of Popes: And p. 30. he asks whether St. *Cyprian*, St. *Athanasius*, St. *Basil*, St. *Gregory* of *Nazianzen*, St. *Jerom*, St. *Epiphanius*, St. *Chrysostom* and St. *Austin*, who were guided by the Spirit of God, did rail at the Celibacy of Priests or exhort Monks

* Hoc tempore, postquam Resurrectione Domini nostri Jesu Christi, manifestissimum judicium nostræ Libertatis illuxit, nec eorum quidem signorum, quæ jam intelligimus operatione gravi onerati sumus, sed quædam pauca pro multis eademq; facta simillima, & intellectu Augustissima, & observatione castissima, ipse Dominus, & Apostolica tradidit Disciplina, sicuti est Baptismi Sacramentum, et celebratio corporis & sanguinis Domini, S. Aug. de Doctr. Christi.

Monks and Virgins to quit their Solitary Cells and return to the World, or abolish the Fast of Lent, or were they declared Enemies to confessing our Sins and doing Penance for them.

To this I answer in the Words of our Archbishop *† Bramhall*, "So as Monasteries were moderated in their Number, and in their Revenues, so as the Monks were restrained from meddling between the Pastor and his Flock, that is the Bark and the Tree, as it was of old; *Monachus in Opido, Piscis in Arido*; a Monk in a great Town was thought like a little Fish upon dry Land; so as the abler Sort, who are not taken up with higher Studies, or weightier Employments, were inur'd to bestow their spare Hours from their Devotions in some profitable Labour for the publick Good; that Idleness might be stripped of the Cloak of contemplative Devotion; so as the Vows of perpetual Celibacy were reduced to the Form of our *English* Universities, so long a Fellow, so long unmarried, or of the Canonesses, and Biggins, on the other side the Seas; which are no longer restrained from Wedlock, than they retain their Places or Habits; so as their blind Obedience were more enlightened, and secured by some certain Rules and Bounds; so as their mock-Poverty (for what is it else to profess Want, and swim in Abundance?) were changed into a competent Maintainance; and lastly, so as all Opinion of Satisfaction and Supererogation were removed; I do not see why Monasteries might not agree well enough with reformed Devotion. So that 'tis the Abuse of those Monasteries that was complain'd of, and therefore his Grace the * Archbishop of *Dublin* tells us, if *Cranmer's* Council had been taken concerning dissolving of religious

† See his Works, p. 65.

* See his 1st Anf. to D. M-----y. p. 38.

religious Houses; it had turned to the Advantage of the Kingdom, and Religion, &c. To what End he quotes St. Cyprian, Ambrosius and the rest of the Fathers, I can't understand. I ever had a great Respect for the Fathers, and do think, that by their great Wisdom and Experience they might be able to make a better Guess at the Tendency of Things, than most other Men; but I never understood that they were Prophets, which they must be upon this Proposition; for else how can it be expected that they, who were dead above a 1000 Years since, and some of them, as St. Cyprian, who was himself a married Man (as Mr. *Pagi confesses) and wrote before the monastick Life was known, should inveigh against the Abuses and Corruptions, which afterwards crept into Monasteries. It is true they did not abolish the Fast of Lent, nor the other Festivals observed by the primitive Church, neither do we. They were no Enemies to Confession, neither are we. Confession is the first Part of the daily Service of our Church; It is likewise part of our Communion Service, upon which follows Absolution of Persons truly penitent. Almighty God our heavenly Father, who of his great Mercy hath promised Forgiveness of Sins to all them that with hearty repentance and true Faith, turn unto him, have mercy upon you, pardon and deliver you from all the sins, confirm and strengthen you in all goodness and bring you to everlasting life thro' Jesus Christ our Lord, Amen. And in the Office for the Visitation of the sick, the form of Absolution consequent to Confession is in very full terms. P. 31. The Author is pleased to say, that no care has been taken among our Reformers for the Conversion of Souls, either from Infidelity to the Christian Faith or from sinful Lives to Repentance; And withal draws a Comparison, between the Lives of

Protestants and Papists, giving Preference to the latter. The *Protestants*, he says, *Page 32*, were very zealously busy in railing at the *Pope* and his *Bishops*, in running down religious Vows, breaking down the Images of *Christ* and his *Apostles*, pulling down Pictures, destroying *Abbies*, plundering *Churches*, and other such noble Exploits, for all this sort of Zeal either cost them nothing, or brought good Money into their Coffers; but it extended not to the demolishing of Vice, or pulling down the Idols of their sinful Passions, such as *Luxury*, *Avarice*, *Intemperance*, *Revenge*, &c. all which escaped their religious Zeal, and were not only left unreformed, but had the Reins let loose to a greater Licentiousness than ever. And with Quotations of this Kind from *Erasmus*, *Luther*, *Jacobus Andreas*, *Andreas Musculus*, and *Calvin* he fills 5 Paragraphs.

To each of these Particulars, I shall endeavour to give a direct Answer.

1st, There has appeared a laudable Zeal among *Protestants* for the Conversion of *Infidels*, and proper Methods have been taken for the Accomplishment of so good a Work. The whole Bible translated into the *Indian Language*, was ordered to be printed, by the Commissioners of the united Colonies in *New-England*. And at the Charge, and with the Consent of the Corporation in *England* for the Propagation of the Gospel amongst the *Indians* in *New-England*, was Printed at *Cambridge*, *An. 1663*, and dedicated to *K. Charles 2d*, by the Commissioners of the United Colonies. The Proceedings and Success of the Society for the Propagation of the Gospel in foreign Parts, which was incorporated, *An. 1701*, are to be seen in the Books published by Order of that Society: so that there was no need to charge us with Negligence in this particular, since the Lord Bishop of *London*, who is Ordinary of the foreign Plantations,

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takes due Care to have them supplied with Missionaries from *England*.

Alike groundless is the Author's other Charge, *That we are not zealous for the Conversion of Souls from sinful Lives to Repentance*. I would fain know, what Method the Author would prescribe to us for Success in this Work. We scorn to prophesy smooth Things, to prophesy Deceit. We do not preach that the Sacraments confer Grace *ex Opere Operato*, as they do. We do not flatter our People with the Doctrine of Attrition, or Indulgences; but lay before them the plain Terms of the Gospel that without a sincere Repentance, no Remission of Sins is to be obtain'd; *Repent ye, for the Kingdom of Heaven is at Hand, Matt. 3. 2.*

But I find the heavy Charge against us is, that we are very zealously busy in railing at the *Pope* and his Bishops, in running down religious Vows, breaking the Images of Christ and his Apostles, pulling down Pictures, destroying Abbies, plundering Churches, and the like.

If any of the hot-headed *Fanaticks* thro' intemperate Zeal have made use of any unbecoming Expressions with respect to the *Pope* and his Bishops, let them answer for themselves. Our Church rails at no Profession, but prays to God *to bring into the Way of Truth all such as have erred and are deceived*. We say indeed, and are able to prove, that the *Pope's* Supremacy has no Foundation in Scripture, nor in the Canons of the Primitive Church.

But sure no Man of Understanding will call this Railing: And it is no wonder, that we are frequently enjoin'd to do it, since *Bellarmin* calls the Supremacy of the Bishop of *Rome* over all Christians and Churches in the World, the fundamental Point of the *Roman* Religion, and Sum of Christianity. But if you would think fit to read Dr. *Barrow's* Treatise of the *Pope's* Supremacy, (to which none of

your Church have hitherto reply'd) you would there see that Error most learnedly confuted.

As to running down religious Vows, with which the Author taxes us, I think I have touch'd upon it before; and it is no wonder that our Reformers, who proceeded in every thing according to the Directions of the Holy Scriptures, asserted that the Prohibition of Marriage was a Doctrine of Devils, *1 Tim. 4. 3.* If Images were pulled down (as the Author alledges) because they were the Occasion of Idolatry, have we not the Example of good * *Hezekiah* for this, the *ἡκρονκλασι* of old, and *Serenus* Bishop of *Marseilles*? But the main Point against us is, that we have destroyed Abbies, and plundered Churches. ' But the *Papists* ' have little Reason (says † a learned Divine) to up- ' braid us, as they continually do, with those infa- ' mous Plunderings of the Church; because that ' Prince that began, and chiefly made that deplorable ' Ravage was, in the main, not only of their Reli- ' gion, but a fiery, and, in the worst of Senses, a ' burning Zealot for it. And though, for Reasons ' purely Personal, he flung off the *Pope's* Supremacy, ' and discarded a few other Corruptions; yet he in- ' tended nothing less, than that blessed Alteration of ' Religion, which immediately followed upon it, not ' by any Design of his, but by the wise Providence of ' God, drawing Good out of Evil, and turning not only ' the Fiercencis, but the Lust, and Ambition of Men ' to his own Praise. Nor is it any thing strange, ' that he who did not abhor Idols, should at the same ' time commit Sacrilege. If Abbies and Monasteries ' were to be demolish'd, and their Lands to be con- ' verted to other Uses; yet surely the Tithes, which ' even they had unjustly impropriated, should have ' been reserved to the Church, in Consideration that ' the

* *2 Kings, 18. 4.*

† See *D^r. Trapp's Sermons, Vol. 2. p. 184.*

the Parish Clergy, whose Tithes were so impropriated, were before maintained by those Societies. But to strip parochial Livings, and starve the Cure of Souls, was such an Instance of Depredation, as no History can parallel, and no Corruptions, or overgrown Wealth and Power of the Church, could justify. I speak only of the Original Alienation of those Revenues: As to the Detention of them, now, since they have been so long intermingled with temporal Estates, I pretend to determine nothing about it, but leave that matter to the Consciences of the Persons concerned.

The Author fills 5 Paragraphs with Quotations from *Erasmus, Luther, Jacobus Andreas, Andreas Musculus* and *Calvin*, to prove that still a wicked Spirit reigns in the Converts from *Popery*. What then? Sure the Author will not impute their loose way of Living to the Principles of the *Protestant Religion*. If he does, I must remind him of what he himself says in his *Introd. p. 9. I hope no one will suspect I pretend to accuse modern Protestants of directly encouraging Libertinism or Vice by any positive Principle of their Religion; for I should wrong them if I did.* And yet how contradictory is he to himself, when p. 35. he ascribes the general Inundation of *Libertinism and Vice* to the Doctrine taught by our first Reformers. Now our first Reformers taught no Doctrine but what is contained in the Holy Scriptures, which I am sure give no Countenance to Immortality and Vice, nor make the least Mention of venial Sins; but on the contrary inform us that we must be accountable for every Transgression, *For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all, Jam. 2. 10.*

The next Thing worthy of Notice, is, that the Author is pleased to say, p. 36. *The first Reformers had set up the Standard of Rebellion against their Mother Church, and behaved themselves without the utmost Insolence towards their lawful Superiors.* And p. 37. *That*

That the Church of England reformed not only her own Mother Church, but all the Reformations, that had got the Start of her; and a new Scene of Reformation appear'd in Great Britain as often as new Reformers mount- ed the Stage: The Reformation of Henry 8th was re- formed by Edward 6th, and his by Q. Elizabeth; whose superior Genius not being fully satisfied with any thing that had been done before her, by the Force of her own In- genuity, fabricated a new Religion of a kind of Linsey- wolfsey Texture, made up of several Fragments of Lu- theranism and Calvinism, and some Pieces of Popery, to make a Shew with

Now I am no further concerned to answer this Charge, than as it relates to the Church of England and Ireland; but for fear you should think there is more in it than there is, I shall for once follow the Author thro' his whole Path of Slander, and say, then, He says, That the first Reformers set up the Standard of Rebellion against their Mother-Church, and behaved themselves with the utmost Insolence towards their lawful Superiors. This has been taken Notice of before, but here is couched a Fallacy, which ought to be detected; as if Rome was the Mother of all other Churches. * What came the Word of God out from you? Or came it to you only? No. There were Churches of the Gentiles before there were any at Rome: † The Disciples were called Christians first in Antioch: But it is certain that the Church of Jerusalem was the Mo- ther of all other Christian Churches: And so did Christ ordain, § That the Gospel should be preached a- mong all Nations, beginning at Jerusalem. But if your

* 1 Cor. 14. 36.

† Acts 11. 26.

§ Luke 24. 47.

own Annalist, Cardinal *Baronius Brichers*, may be depended upon, * the Gospel was preached here in *Britain*, A. D. 35. and † *St. Peter* came not to *Rome* until A. D. 44. So that at this Rate, the Church of *Rome* could not be the Mother of the *British* Church, because if *St. Peter* founded the Christian Church in *Rome*, then she must be nine Years younger than ours was in *Britain*, and consequently she could not be her real and true Mother. I know very well, that early Attempts were made to make the *British* Churches acknowledge the Pope's Supremacy; but pray, what Answer did *Austin* the Pope's Legate in the Beginning of the seventh Century meet with from *Dionotus*, Abbot of *Bangor* in the Name of all the *Britains*? That they knew no Obedience due to him whom they called the Pope, but the Obedience of Love, and that under God, they were governed by the Bishop of *Caeleon*, now *St. David's*. This is the Account our earliest † Historians give of this Matter.

So that 'tis a groundless Assertion of the Author's to say, our Reformers rebelled against their Mother Church, or behaved insolently to their Superiors; for *Cranmer* (as his Grace the S. A. Bp. of *Dublin* well observes) ' had the Office of a Christian Bishop and Metropolitan of a National Church, to warrant him in reforming that Church; he had the unanimous Vote of the major Part of the Convocation, with the Submission of the Clergy and People in all he established; he had also the Practice of the primitive Church, and Suffrages of the Fathers on his Side; and in many Things the Practice and Approbation of a considerable Part of the Church; he coined no new Articles of Faith, nor made new Creeds. Nor did he ever attempt to reform the *Catholick* Church as the Author, p. 37. insinuates, because he had nei-

ther

* Baron. Annal. Eccles. A. D. 35. 11. 5.

† Ibid. 44. n. 61.

‡ Vid. Spel. Com. Gual. Mon. l. 2. c. 12. Bedam, omnesq; alios.

§ See his second Anf. to D. M---y, p. 35. As also his first Anf. p. 56.

'ther Power nor Inspection over her. Nor did he
 'ever pretend to make any Law to oblige her. He
 'only endeavoured to Cultivate and Reform that
 'part of her, that was committed to his Care.
 'And he must have lost his Understanding, or re-
 'nounced it, that doth not see that this is the Duty
 'of every Bishop; nay of every Parish Priest in his
 'Sphere; and therefore except the Author can shew
 'that *Cranmer* went beyond his Sphere, he talks to
 'no purpose.

All that was done towards the Reformation of Re-
 ligion by King *Henry* 8th. was the abolishing the *Pope's*
 Jurisdiction; his blessed Children *Edward* and *Eliza-
 beth* pulled up Superstition by the very Roots. But
 yet she fabricated no new Religion of a kind of lin-
 sey-wolsey Texture, (as the Author is pleased to word
 it,) All that she did was to give a civil Sanction to the
 Acts of the Church, and in this she imitated the Ex-
 amples of *Constantine*, *Theodosius*, *Martianus* and other
 Christian Emperors, and so came up to the full import
 of the Prophecy, *Kings shall be thy nursing Fathers, and
 Queens thy nursing Mothers*, *Isai.* 49. 23. And it is meer
 Calumny in this Author, to say, that the Religion es-
 tablish'd by her, was made up of several Fragments of
Lutheranism and *Calvinism*, and some pieces of *Popery*
 to make a Shew with: No, we have no *Nisms*; (as
A. Bp. † *Brambal* told *Mr. de la Militiere*) neither *Cal-
 vinism* nor *Lutheranism*, nor *Jansenianism*, but only
 one that we derive from *Antioch*, that is *Christianism*.
 Then as for *Popery*, unless the Creed, the Lord's Pray-
 er, the Ten Commandments and Episcopacy be *Po-
 pery*, we have nothing of it in our Religion. But it
 has been an old Stratagem in the *Pope's* Emissaries who
 have appeared in Masquerade in these Kingdoms to cry
 out *Popery*, in order to weaken the Protestant In-
 terest

† See his Works, p. 28.

terest. And this was known to be the hellish Errand of Heath and Commin, in the Reign of Queen Elizabeth.

Pag. 36. The Author says, *the first Reformers taught their followers their lesson of Rebellion against the Church, by selling it as a fundamental principal of the Reformation, that Scriptures interpreted by the private Spirit are the only rule of Faith*; which in effect, was making every body a Judge of the Faith, and putting the People upon a level with their Guides in spiritual Matters.

And again, p. 38. he quotes Mr. Lesslie's Case stated, p. 46. where he has these remarkable Words. *Private Judgment is all we have for the belief of a God, in short we must trust to it in every thing without exception. Nay the Doctrine of private Judgment in opposition to Church Authority, is so essentially necessary to support the whole building of the Reformation, that whoever gives it up, must at the same Time give up the Reformation itself.*

To this I answer with * Mr. Chillingworth, if by a private Spirit, you mean a particular Persuasion that a Doctrine is true which some Men pretend, but cannot prove to come from the Spirit of God: I say to refer controversies to Scripture, is not to refer them to this kind of private Spirit. For is there not a manifest difference between saying, the Spirit of God tells me that this is the meaning of such a Text (which no Man can possibly know to be true, it being a secret thing) and between saying, these and these Reasons I have to show, that this, or that, is true Doctrine, or that this, or that, is the meaning of such a Scripture? Reason being a publick and certain thing, and exposed to all Men's Trial and Examination. But does not giving the Office of Judicature to the Church, come

* See his Works, p. 68, 69, 70.

' come to confer it upon every particular Man?
 ' For before any Man believe the Church Infallible,
 ' must he not have reason to induce him to believe
 ' it to be so? And must he not judge of those rea-
 ' sons, whether they be indeed good, and firm, or
 ' captious and sophistical? Or wou'd you have all
 ' Men believe all your Doctrine upon the Churches
 ' Infallibility, and the Churches Infallibility they
 ' know not why?

' 2dly, Supposing they are to be guided by the
 ' Church, they may use their own particular reason
 ' to find out which is the Church. And to that
 ' purpose, you your selves give a great many Notes,
 ' which you pretend first to be certain Notes of the
 ' Church; and then that your Church hath them
 ' and no other. One of these Notes, indeed the
 ' only Note of a true and uncorrupted Church is
 ' Conformity with Antiquity; I mean the most
 ' Ancient Church of all, that is the Primitive and
 ' Apostolick. Now how is it possible any Man
 ' shou'd examine your Church by this Note, but
 ' he must by his own particular judgment find out
 ' what was the Doctrine of the Primitive Church,
 ' and be able to answer all these Arguments which
 ' are brought to prove repugnance between them?
 ' otherwise he shall but pretend to make use of this
 ' Note for the finding the true Church, but indeed
 ' make no use of it, but receive the Church at a
 ' venture, as the most of you do, not one in an hun-
 ' dred being able to give a tolerable reason for it.
 ' So that instead of reducing Men to particular rea-
 ' sons, you reduce them to none at all, but to
 ' Chance and Passion and Prejudice, and such other
 ' ways, which if they lead one to the Truth, they
 ' lead hundreds nay thousands to Falshood. But it
 ' is a pretty thing to consider, how these Men can
 ' blow hot and cold out of the same Mouth, to serve
 ' several purposes. Is there hope of gaining a Pro-
 ' selyte?

' felyte? Then they will tell you, God hath given
 ' every Man reason to follow; and if the Blind lead
 ' the Blind, both shall fall into the Ditch. That it
 ' is no good reason for a Man's Religion that he was
 ' born and brought up in it: For then a *Turk* shou'd
 ' have as much reason to be a *Turk*, as a *Christian* to
 ' be a *Christian*. That every Man hath a judgment
 ' of discretion; which if they will make use off,
 ' they shall easily find, that the true Church hath
 ' always such and such Marks, and that their Church
 ' hath them and no others but theirs. But then if
 ' any of theirs be perswaded to a sincere and suffici-
 ' ent trial of their Church, even by their own
 ' Notes of it, and to try whether they be indeed
 ' so conformable to Antiquity as they pretend, then
 ' their Note is changed. You must not use your
 ' own Reason, nor your Judgment, but refer all to
 ' the Church, and believe Her to be conformable to
 ' Antiquity, tho' they have no reason for it, nay tho'
 ' they have evident reasons to the Contrary. For
 ' my part I am certain that God hath given us our
 ' reason to discern between Truth and Falsehood;
 ' and he that makes not this use of it, but believes
 ' things he knows not why; I say it is by chance
 ' that he believes the Truth, and not by Choice;
 ' and that I cannot but fear, that God will not accept
 ' this Sacrifice.

' But you that wou'd not have Men follow their
 ' Reason, what wou'd you have them follow? their
 ' Passions? or pluck out their Eyes and go blind-
 ' fold? No, you say you wou'd have them follow
 ' Authority? On God's Name let them; we also
 ' wou'd have them follow Authority, for it is upon
 ' the Authority of Universal Tradition, that we
 ' wou'd have them believe Scripture. But then as
 ' for the Authority which you wou'd have them
 ' follow, you will let them see reason why they
 ' shou'd follow it. And is not this to go a little
 ' about. To leave Reason for a short Turn, and then

to come to it again; and to do that which you condemn in others. It being indeed a plain Impossibility for any Man to Submit his Reason, but to Reason; for he that doth it to Authority, must of necessity think himself to have greater Reason to believe that Authority.

Nor do *Hereticks* only, but *Romish Catholicks* also, set up as many Judges, as there are Men and Women in the Christian World. For do not your Men and Women judge your Religion to be true, before they believe it, as well as the Men and Women of other Religions. Oh, but you say they receive it, not because they think it agreeable to Scripture, but because the Church tells them so. But then I hope they believe the Church, because their own Reason tells them they are to do so. So that the Difference between a *Papist* and a *Protestant* is this, not that the one Judges the other does not Judge, but that the one Judges his Guide to be Infallible, the other his way to be Manifest. This same pernicious Doctrine is taught by *Brentius*, *Zanchius*, *Cartwright* and others. It is so in very deed: But it is Taught also by some others whom you little think of. It is taught by *St. Paul*; Try all Things, hold fast that which is good. It is taught by *St. John*, in these Words, Believe not every Spirit, but Try the Spirits whether they be of God or no. It is taught by *St. Peter* in these, Be ready to render a Reason of the Hope that is in you. Lastly, This very pernicious Doctrine is taught by our Saviour in these Words? If the Blind lead the Blind, both shall fall into the Ditch. And why of your selves judge ye not what is right? All which Speeches, if they do not advise Men to make use of their Reason for the Choice of their Religion, I must confess my self to understand nothing.

ART.

ART. IV.

No Extraordinary Vocation, without the Gift of Miracles.

I have all along told you that the Church of England and Ireland never asserted an Extraordinary Vocation; therefore according to this Article no Miracles are to be required from their Ministers. But I would fain know why the Church of Rome herself, who pleads no Extraordinary Vocation, presumes to do things which are only Warrantable by such a Commission.

Page 39. The Author says, *If the first Reformers had an Extraordinary Vocation it made them the Source of a New Ecclesiastical Ministry, because the former, which Christ has Established, remain'd no longer in force as they pretended.*

Now I must tell you that none of our Reformers pretended to abrogate the Ministry which Christ instituted. But you of the Church of Rome (whose Mission you say is not extraordinary) do make your selves the Source of a new Ministry by changing the Apostolical Succession, and ingrossing it to Rome, making all other Bishops to be but Pope's Vicars, and Substitutes, as to their Jurisdiction: And likewise by erecting a Visible and Universal Monarchy in the Church, which the Primitive Christians knew nothing of. For thus speaks St. Cyprian, *Ep. 55. Cum sit in Christo una Ecclesia per totum Mundum in multa Membra divisa; ita Episcopatus unus, Episcoporum multorum Concordi Numerositate diffusus.* As there is one Church of Christ, distinguish'd into many Members through the whole World; so there is one Episcopacy of a great Number of many Bishops united and diffused (through that one Church) And again, *de Unit. Eccles. Episcopatus unus, cujus a Singu-*

lis

lis in Solidum pars tenetur. There is one Episcopacy, of which Part is committed to every Bishop in full.

Page 39. The Author says, 2dly, That an extraordinary Vocation gave the first Reformers Power to establish Articles of Faith unknown for such to the whole World, &c.

P. *Ibid.* He says, It gave them a Jurisdiction over the whole Christian World, and full Authority to plant their new Gospel, wherever Christianity was professed, &c.

P. *Ibid.* He likewise says, It gave them a Power to suspend, depose, and excommunicate the whole Body of Bishops and Pastors upon Earth, if they refused to submit to their new Gospel, &c.

Now, if all this be warrantable only by an extraordinary Mission, why does your Church enforce the very same things by Virtue of an ordinary one? For she has coined new Articles of Faith, such as the Doctrine of the seven Sacraments, Transubstantiation, Purgatory, Invocation of Saints, Worshipping of Images, Indulgences, and especially the Pope's Supremacy, as absolutely necessary to Salvation, and necessary Conditions of Catholic Communion, and excommunicateth and anathematizeth above three Parts of the Christian World for not admitting them that these are no old Articles of Faith, (says our Arch Bishop * *Bramhal,*) appeareth by all the Ancient Creeds of the Church, wherein they are neither explicitly nor virtually comprehended. That they are made new Articles of the Church of Rome, appeareth by the Bull of *Pius 4th*, wherein they are added

to

* See his Works, p. 240.

to the old Creed, *Ut unius & ejusdem fidei professio uni-*
formiter ab omnibus exhibeatur, that the Profession of
 one and the same Faith may be declared uniformly by
 all, and one certain Form thereof be made known
 to all. And, *Lastly*, That the Court of *Rome* hath
 solemnly excommunicated with the greater Excom-
 munication, and anathematized, and excluded (so
 far as lieth in their Power) from the Communion of
 Christ, all the *Grecian, Russian, Armenian, Abyssen,*
 and Reformed Churches, being three times more in
 Number than themselves, for not receiving these
 new Articles, or some of them, and especially for
 not acknowledging the sovereign Power and Juris-
 diction of the *Roman Bishop* and his Court, appear-
 eth undeniably by the famous Bull of *Pius 5th*, called
Bulla Cane, because it is read in *die Cane Domini*, or
 upon *Thursday* before *Easter*.

Now let any unprejudiced Reader observe the Dif-
 ference betwixt the Charity of the *Romans* in their
 Devotions, and that of our own establish'd Church :
 They publickly and solemnly damn us at Mass, every
Thursday before *Easter* : We every *Good Friday*, that is
 the next Day, pray for them, *That God would take from*
them all Ignorance, Hardness of Heart, and Contempt of
his Word, and fetch them home to his Flock, that they may
 be saved amongst the true Israelites.

As to what the Author alledges in the next Para-
 graph, 'tis so very trifling, that 'tis not worth my
 while to transcribe it : For not only the *Nestorians,*
Eutychians, &c. but all Nations whatsoever are obliged
 to receive the Gospel whensoever it is revealed unto
 them, upon Pain of eternal Damnation. *He that be-*
lieveth, and is baptized, shall be saved; but he that be-
lieveth not, shall be damned, Mark 16. 16.

P. 40. The Author here puts a Case, which makes
 directly against the *Pope's Supremacy*. For, says he,
the first Reformers' Pretension to an extraordinary Com-
mission was at least as mad and extravagant in Appearance,

as that in another kind, would be of a Man, who should
 issue forth a Proclamation, That God had constituted him
 universal Monarch of the World; with full Power to de-
 pose all Emperors, Kings and Princes, that should refuse
 to own his Title: Now what Judgment would the World
 make of a Man laying Claim to such an universal Monarchy,
 as bestowed upon him immediately by God?

I beg leave to acquaint you, That this supposed Case
 of the Author's no way prejudices the Cause of the
 Reformation; but the main Branch of Popery, the
 Supremacy of the Bishop of Rome. 'Tis well known,
 That our first Reformers did not act beyond their
 Sphere; but pursuant to their Commission in Holy
 Scripture, removed such Abuses as had crept into that
 Part of the Catholick Church, which was committed
 to their Care. They never derogated from the Autho-
 rity of the Civil Magistrate, or asserted their Superio-
 rity above him: No, they were better acquainted
 with the Holy Scriptures, which taught them Obe-
 dience to higher Powers: *Submit your selves to every*
Ordinance of Man, for the Lord's Sake, whether it be
to the King, as supreme, &c. How then are the
 Words used at the Pope's Coronation, and to be seen
 in the *Roman* Pontifical, reconcilable with this Text,
Receive this Diadem, adorned with three Crowns; and
know your self to be the Father of Kings and Princes; Go-
vernour of the World, and Vicar upon Earth, of our Sa-
viour Jesus Christ. Now, tho' these Words sound
 very great, yet the Authority asserted in them is dis-
 owned by the whole *Gallican Church*: For God neither
 appointed an universal Monarch, nor an universal Bi-
 shop. For if all the Kings and Princes of the World
 derived their Authority from any particular Man, it
 would

* Accipe thy aram tribus coronis ornatam: & scias te esse patrem
 principum & regum, rectorem orbis, in terra vicarium salvatoris
 nostri Jesu Christi.

would make him superior to them all, and occasion great Confusion in the World: And therefore says his Grace the Lord Archbishop of *Dublin*, in his accurate Treatise, * *The State of Affairs in Ireland, under the late K. James*, ' God seems purposely to have divided the World into so many Principalities and Dominions, and ballanced them among themselves, that there might be a Refuge for the Oppressed and Afflicted; and that if one King should turn Tyrant, and endeavour to destroy his People, the others might interpose and stop his Hands. I have Reason to believe the primitive Church, and especially St. *Cyprian*, was of this Opinion; for they give this Reason why the Church was not trusted to one, but many Bishops, saith St. *Cyprian*, Therefore the Body of Bishops is numerous, that if one be guilty of Heresy, or dissipate the Flock, the rest may interpose and rescue them out of his Hands.

Page 40. The Author says, *Our first Reformers Title to the Christian Ministry must be proved by clear and uncontested Miracles, since without that Proof it could not be made manifest to either Sense or Reason*: And with this Demand of Miracles from us, he fills almost six Paragraphs.

P

IF

* See the State, c. r. p. 8.

A Book in great Esteem among the Learned, as appears from * Bp. Burnet's Character of it. ' Dr. King, now Archbishop of *Dublin*, wrote a copious History of the Government of *Ireland*, during the Reign of the late K. *James*, which is so well received, and so universally acknowledged to be as truly as it is finely written, ' that I refer my Reader to the Account of those Matters, which is fully and faithfully given by that learned and zealous Prelate.

The like Character Dr. *Burridge* gives of it in his *Latin Treatise, De superâ Rerum in Angliâ mutatione*, p. 191.

† Ep. 68. Ed. Ox.

* See his History of his own Times, p. 443.

If the first Reformers* had delivered a new Doctrine, which was never formerly taught, it had been necessary for them to have had a very extraordinary Mission, and to have confirmed it by very extraordinary Signs; but when they grounded all they said upon that very Book, which was and is still received as the unalterable Law of all Christians: Then if every Man is bound to take care of his own Salvation, and is in Charity obliged to let others see that same Light that guides himself, then, I say, an extraordinary Mission was not necessary when the Thing in dispute was not a new Doctrine, but the true Meaning of those Writings which are on all Hands acknowledged to be divine.

Page 43. The Author says, *That neither St. Benedict nor St. Bernard, raised by God in an extraordinary Manner, for the Conversion of Sinners, did separate themselves from the Communion of their Mother-Church. Did any of them set up Altar against Altar, Church against Church, or rebel against their lawful Superiors, under Pretence of an extraordinary Vocation to the Ministry? On the contrary, they did every thing according to the Canons of the Church, and their Mission was conveyed to them by the ordinary Channel. Nay, they were the very Patterns of Humility and Obedience to superior Powers, and never made a Step but as directed by them; much less had they the Presumption to think themselves wiser than the Catholick Church, or assume an Authority to reform her Faith, which, according to Tertullian, is wholly irreformable: Regula fidei una omnino est, sola immobilis & irreformabilis, c. 1. de Virgin Velandis.*

‘ We

* See Bp. Burnet's Anst. to the Fr. Cl. Meth. for Conv. Prot. p. 91. See also Kettlewell's Prac. Believer, p. 266, 267. 4to. Dr. Hicks's Pref. Dis. in Answ. to the Rights of the Christian Ch. p. 158, 159. Dr. Goodman's Winter Ev. Conf. p. 87, 88, 89. Dr. Jenkins's Reas. and Certainty of the Christian Religion, Vol. 2. c. 31. Pool's Nullity of the Rom. Faith, p. 196.

' We freely acknowledge (says our late * Bp. Burnet)
 ' that the Faith admits of no Reformation; and that
 ' we can neither make more or less of it than we find
 ' in the Scriptures; but if any Church has brought in
 ' many Errors, we do not think it a Reforming the
 ' Faith, to throw these out: The Faith is still the same
 ' that it was when the Apostles first delivered it to the
 ' Church; nor was it the Faith, but the Church, that
 ' was pretended to be reformed: And if after a long
 ' Night of Darkness and Corruption, those that be-
 ' gan to see better, did not at first discover every thing,
 ' or if some of the Prejudices of their Education, and
 ' their former Opinions did still hang about them, so
 ' that others who came after them saw further and
 ' more clearly; this only proves that they were sub-
 ' ject to the Infirmities of human Nature, and that
 ' they were not immediately inspired by God, which
 ' was never pretended.

But to this I answer, 2dly, in the Words of his
 Grace the Lord † Archbishop of *Dublin*, ' That, as
 ' *Cranmer* did not pretend to reform the *Catholick*
 ' Church, so neither did he set up Altar against Altar.
 There was no Schism made by him in *England*; the
 Division of Communion was made long after, about
 the 10th. of *Q. Elizabeth*, on the Bull of *Pius 5.*
Heylin ad Ann. 1564 & 1565. p. 172. ' All that *Cran-*
 ' *mer* did, (as his § Grace elsewhere observes) was to
 ' bring us back to the Way of our Forefathers, from
 ' which some out of worldly Interest, or through Ig-
 ' norance, had strayed; and blended the Religion of
 ' the ancient Church with many Corruptions.' And
 for his Procedure in every Particular, I told you before,
 he had the Authority of a Metropolitan, and that the
 major Part of the Convocation concurred with him.

P 2

3dly,

* See Bp. Burnet's Answer to the Clergy of *France's* Method for
 converting Protestants, p. 142.

† See his 1st. Anf. to D. M--by, p. 56.

§ See his 2d. Anf. p. 34, 35.

3dly, I answer in the Words of our Archbp. * *Bramhall*, That *Cranmer* and those others who were prime Actors in the Reformation were not private Persons, but publick Pastors of the Church: Yet these were not our Reformers, but the Synods and Parliaments of our Kingdom under the sovereign Prince, the Synods proposing, the Parliament receiving, and the King authorizing.

4thly, For the Manner of our Reformation, it was not seditious, tumultuous, nor after a fanatical, or enthusiastical Way; but done with all requisite Helps, taking the primitive Church to be their Pattern, and the Holy Scriptures, interpreted according to the Analogy of Faith, to be their Rule.

5thly, For the Subject of their Reformation, as it was not other Churches, but their own; so it was not of Articles of Faith, (tho' the *Roman Church* challenge such a Power, yet the *Protestant* doth not) but it was of Corruptions, which were added of latter Times, by removing that Hay and Stubble, which the *Romanists* had heaped upon the Foundation: Always observing that Rule of *Vincentius Lirinensis*, to call nothing into Question which hath been believed always, every where, and by all Christians. Yea farther, these turbulent Persons, who have attempted to innovate any thing in saving Faith, who upon their arising were censured, and condemned by the universal Church, we reckon as nobody, nor doth their Opposition hinder a full Consent. Hence it is, that the *Romanists* do call our Religion a negative Religion; because in all the Controversies between us and them, we maintain the Negative, that is, we go as far as we dare, or can, with Warrant from the Holy Scriptures, and the primitive Church; and leave them in their Excesses, or those Inventions

* See his Works, p. 1017, 1018. See also *Treatise against Pishers*, p. 155.

‘ Inventions which themselves have added : But in the
 ‘ mean time, they forget that we maintain all those
 ‘ Articles and Truths, which are contain’d in any of
 ‘ the ancient *Creeds* of the Church, which I hope are
 ‘ more than Negatives. *Lastly*, For the Extent of
 ‘ our Separation, we have not left the *Catholic* Church,
 ‘ but only the *Roman* Church, and that not absolutely,
 ‘ but in their Superstructures, which they have added
 ‘ to the Doctrine of saving Truth : And even in these
 ‘ with the same Mind that one would leave his Fa-
 ‘ ther’s or his Brother’s House, when it is infected,
 ‘ with a Desire to return again when it is free. And
 ‘ in the mean time, we pray for it that it may be free ;
 ‘ we would admit the Church of *Rome* to be a Sister,
 ‘ if it would content them, yea, an elder Sister, and
 ‘ rather than fail, to be a Mother-Church to the *Saxons*.
 ‘ But we may not allow them the Place of a Lady and
 ‘ Mistress. This same thing was the Ground of the
 ‘ Divisions between the Emperors and the Popes,
 ‘ which set the *Western* World on fire. This same
 ‘ was the Ground of that Separation of the four Pa-
 ‘ triarchs of *Constantinople*, *Antioch*, *Alexandria* and
 ‘ *Jerusalem*, from the fifth of *Rome*, when they used
 ‘ these or the like Words, *Thy Greatness we know, thy*
 ‘ *Covetousness we cannot satisfy, thy Inroachments we can*
 ‘ *no longer endure ; live by thy self.*’

To the same Purpose, * Bp. Morley speaks, ‘ For
 ‘ the Manner of our being reformed, it was as the
 ‘ Temple of *Jerusalem* was built, without the Noise
 ‘ of Axes and Hammers ; it was not by popular Tu-
 ‘ mults, or Rebellions against the Civil Magistrate, as
 ‘ all, or most of other *Protestant* Churches were refor-
 ‘ med ; but by the Royal Authority, assisted with the
 ‘ Advice and Consent of the representative Body of
 ‘ the Clergy in Convocation, and of the representa-
 ‘ tive Body of the rest of the People in Parliament.

‘ And

* See Bp. Morley’s Ans. to a Roman Priest’s Letter.

“ And *zdlly*, For the Reformation it self; it was not
 “ by taking any thing away that was necessary or pro-
 “ fitable, either as to Doctrine or Worship, but by
 “ cutting off that which was false and superfluous in
 “ the one, or by purging out that which was noxious
 “ or superstitious (I might say idolatrous also) in the
 “ other; still preserving the Apostolical Discipline, as
 “ well as the Apostolical Doctrine; I mean the Epis-
 “ copal Government of the Church, which all *Calvi-*
 “ *nist* Churches want, and much the major Part of the
 “ *Lutheran* Churches also, and those that have it, have
 “ it but *nomine tenus* only.

Page 44. The Author says, *That the Reformation*
these holy Men undertook, regarded wholly the Correction
of Manners. It was not their Business to preach a new
Faith, but to exhort the People to live up to the sacred
Maxims of the Faith they had received from their Fore-
fathers: And there is not a Christian in the World but is
bound to contribute to this Sort of Reformation, if not by
Preaching, at least, by Practice and Example. So that
if Luther, Calvin, Zuinglius and Archbp. Cranmer,
had labour'd for a Reformation of this Kind, and proceed-
ed in it according to Rule and Order, the whole World
would have admired their Zeal.

This is one of the most odd Whims that ever I heard
 of: As if the Clergy were only impower'd to exhort
 People to live up to the Rules of Morality. Consider,
 does not St. Paul say, *Let a Man so account of us, as of*
the Ministers of Christ, and Stewards of the Mysteries of
God: Moreover, it is required in Stewards, that a Man
be found faithful, 1 Cor. 4. 1, 2. Now how shall they
 be able to discharge the great Trust reposed in them, if
 they do not guard against Heresie, and teach the Peo-
 ple what is the true Faith, and what is not? And that
 this is beyond Dispute, their Business, we may learn
 from what is said by St. John to the Angel of the Church
 in Pergamos, *But I have a few Things against thee, be-*
cause

cause thou hast there them that hold the Doctrine of Baalam, who taught Balac to cast a stumbling Block before the Children of Israel, to eat Things sacrificed unto Idols, and to commit Fornication. So hast thou also them that hold the Doctrine of the Nicolaitans, which Thing I hate. Repent, or else, I will come unto thee quickly, and will fight against them, with the Sword of my Mouth, Revel. 2. 14, 15, 16.

Consider, I pray, upon how much Justice this Divine Commination is founded. You can't but allow, that 'tis the Clergy's Business to persuade their respective Flocks to live up to the Precepts of Reveald Religion: Now if those Precepts be adulterated by any false Gloss or Interpretation, the Consequence will be an universal Corruption of Manners. But after all, a great Part of those Errors and Corruptions, which we reformed were practical in *agendis*, in Things to be done, and not in *credendis*, in Things to be believed; as the half Communion, private Masses, Prayers in a Tongue unknown, the Inundation of Indulgences, the Invocation of Saints, the worshipping of Images, some of which the *Papists* do acknowledge to have been otherwise practised in the primitive Church, and do not maintain that any of them are necessary by the Institution of Christ.

Page 44, 45. The Author says, Protestants argue from the stupendous Progress of the Reformation as a kind of Miracle, and sure Mark of the divine Approbation of it. To this he answers, That success is the most equivocal Mark that possibly can be of the divine Approbation of any Undertaking, and Instances in the Rebellion of 42, the Progress of Mahometanism, the Progress of Arianism is self, which no ways flattering Men's Passions or Proneness to Libertinism, he prefers to the Reformation.

I am surprized to find that temporal Felicity, Bellarmin's 15th Mark of a true Church is so little regarded

garded by this Author. We have no reason to mea-
 sure the intrinsic Goodness of Religion, by the out-
 ward Success it meets within the World. *Our blessed*
Saviour came unto his own, and his own received him not;
John 1. 11. The primitive Christians groan'd un-
 der ten grievous Persecutions by Heathen Emperors,
 but sure no Man of Letters will from thence conclude
 it was a false Religion; no, the primitive Christians
 reason'd better. *Sanguis Martyrum est Semen Ecclesie.*
 Indeed *Mahometanism* promises so many Rewards a-
 greeable to Sense, that 'tis no wonder so many World-
 lings give into it. But if your Author be self-con-
 sistent, he cannot say the like of the *Protestant Reli-*
gion: For his Words in the Introd. p. 9. (which
 I have repeated before) are, *I hope no one will suspect I*
pretend to accuse modern Protestants of directly encourag-
ing Libertinism or Vice by any positive Principle of their
Religion. For I should wrong them if I did. With
 what Face then can he pretend that *Arianism* is prefe-
 rable to the Doctrines of the Reformation, and give
 it as a Reason that it neither dispens'd with Fasting
 nor Confession of Sins, nor doing Penance for them,
 but kept up all the Rigour of Ecclesiastical Disci-
 pline? Alas! he that writes at this rate must be more
 zealous for the Shadow than the Substance of Reli-
 gion! For *Arianism* cuts the Sinews of the Christian
 Religion at once, and was therefore early condemned
 in a Council consisting of 318 Bishops long before
 those Ecclesiastical Ordinances, which he mentions
 were impos'd upon the People: But I find most of
 your Writers are acquainted with the true Method of
 Slander, *Calumniare fortiter, & aliquid adherebit.*
 And so they can but wound the Reformation do not
 stick to do it, even at the Expence of the most fun-
 damental Article of Christianity. And therefore
 before the Author presumed to arraign the Doctrines
 of the Reformation, he ought to have considered
 how reconcilable the Determination of the Council
 of

of * *Trent*, that imperfect Contrition, or Attrition is sufficient to dispose a Man for Absolution in the Sacrament of Penance, is, with that necessary Doctrine of the Gospel, *without Repentance there is no Remission of Sins.*

Page 46. The Author concludes (from what Premises he knows best) *That Luther and Calvin the two principal Reformers were rank Cheats and Impostors, because they set up for inspired Men, and pretended to an extraordinary Commission from God to reform his Church, and yet could not make it good.*

I have told you more than once, that *Luther* and *Calvin* were not our Reformers, that we abetted none of their Errors, and consequently are not answerable for any of them. But yet considering how liable all Mankind are to mistakes, your Author does very ill to infer from thence, that therefore they were Cheats and Impostors. They never pretended to immediate Inspiration, but thought it their Duty to be as active as they cou'd in reforming such Errors as they were able to prove had crept into the Church: And accordingly † *Luther*, when it pleased God to bless his Studies with Success, and convince him of the Truth, represented the corrupted State of the Church to the A. Bp. of *Mentz*, the Bishop of *Brandenburg* and the Pope himself, but all to no Purpose. We plainly and expressly profess (saith he) as our Books do witness, that if they wou'd not constrain us to Articles openly impious and blasphemous, we wou'd defend them in other Things.

In the next Paragraph, the Author seems to be aware that his Conclusion from *Luther* and *Calvin* will in no wise affect the Church of *England*: For those

* *Seff. 4. c. 4.*
† *Tom. 7. Wittemb. 23.*

of the Church of *England* will say, what have we to do with *Luther* and *Calvin*? For we are neither *Lutherans* nor *Calvinists*, but have a reformed Church of our own, which by its worthy Members is justly called the best Church of the World. I confess I have often been surprized at this Expression; because the *Nicene* Creed allowed of by that Church tells that there is but One, Holy, Catholick, and Apostolick Church. *St. Paul* says likewise, that there is but one Faith; and to be sure the Creed speaks of the true Church, and *St. Paul* of the true Faith, and by Consequence but one true Religion. This being so, I cannot well conceive how either the Church of *England*, or any other should be the best Church of the World. For that implies a Comparison, and supposes that there are several very good Churches, Faiths, and Religions in the World, but like Trades, Houses, and Families, some better than others. A strange Absurdity! contrary to the Scripture, and unknown to all Antiquity, which never admitted but of one Church and Communion of all the Faithful throughout the whole World united in the Profession of one and the same true Faith.

We are as fully persuaded of the Truth of this Article, I believe one Catholick and Apostolick Church, as we are of every other Article contained in the *Nicene* Creed; For who has wrote better in Defence of the *Nicene* Faith than our Bishop † *Bull*? But tho' we believe the Truth of this Article, yet we do not, (as you do) confine the Catholick Church to one particular Place, for then it would cease to be Catholick: But we think that the Branches of it are dispersed thro' the whole World, as *St. * Austin* did.

For

* For his excellent Performance on this Subject he had the thanks of the whole *Gallican* Church in a Letter from the Bishop of *Meaux* to *Mr. Nelson* who has wrote the Life of this most learned Prelate.

† Quod cultus ejus per omnes pene Mundi terminos emanavit. Catholica vel Universalis vocatur Ecclesia. And again, Ecclesia Catholica per totum Orbem valde lateq; diffusa. *De Verâ Rel. c. 6. 23. & in Operibus passim.*

For as in a natural Body, some Parts may be sound, while others are corrupted, so in the mystical Body of Christ's Church, some Parts of it may be Orthodox, while others adulterate the Faith. Hence it is, that the Writers of the Church of *England* affirm, that she is, in her Doctrine, Discipline, and Worship most agreeable to the Primitive and Apostolical Institution. And if your Author would but seriously and impartially examine primitive Antiquity he would find this Account of our Church in every Particular true.

Page 47. *But let that be as it will, (says the Author) if the Church of England be the best Church in the World, one necessary Condition to make her so is to profess the best Faith in the World. Now then, I desire some worthy Member of that Church to answer me this short Question, to wit, Whether Luther and Calvin were Cheats or not?*

I very readily acknowledge, that the Profession of the true Faith is the best Demonstration of the true Church. And had your Author wrote with that Accuracy of Style, and Force of Reason which became a Scholar, his Business was to have shewn that the Faith professed by the Church of *Rome*, was more agreeable to the Scripture and the Doctrine of the primitive Church, than that professed by the Church of *England*. But instead of that he flies off from the Argument to an impertinent Question, *Whether Luther and Calvin were Cheats?* For whether they were or no, it does not properly enter into the Merit of our Cause. The Writers of our Church charge them both with some Errors; and the Author himself seems to be sensible, p. 46. that the Church of *England* will be in no wise concluded by them: And therefore I can't but wonder that he should think to make it pass for an Argument, that the Church of *England* must be answerable for the Errors of two Men, who were no way concerned in her Reformation. And

yet with such incoherent Stuff as this, does he fill the next Paragraph.

I come now to the Author's fifth Article.

A R T. V.

The first Reformers had no ordinary Mission.

It appears manifestly from what has been said, and even from plain Fact, that the first Reformers took upon them to change the whole Face of Religion, both as to Faith, Government, and Discipline.

I utterly deny all this, and hope to hear it well proved, because, according to the Rules of Logick, *Affirmanti incumbit Probatio.*

The Particulars, in which the Author thinks to make his Allegation good, are as follow. 1st, He says, *The Pope was stripped of all his Authority, both as Patriarch of the West, and Head of the Catholick Church.*

Since your Author complains of this as of Robbery, let him never upbraid our first Reformers, but accuse those, who first were guilty of it. I told you before, it was done in *Warham's* Time, before *Cranmer* came to the Arch-bishoprick: But do it who will, I don't look upon it as an unjust Act, because an usurped Title ought never to be recognized: And such was the Pope's pretended Jurisdiction over the *British* Churches, even by the Confession of your own Dr.

* *Barnes*: And the Nullity of the Pope's Title as Patriarch

* *Insula autem Britannia gavisa est olim privilegio Cyprio, ut nullus Patriarcha legibus subderetur. Hoc autem privilegium etiam abolitum olim fuit bellorum tumultibus, & vi, tamen eum in tempore Henrici 8vi, totius Regni consensu fuerit repetitum, videtur Patris ergo retineri debere, sine dispendio Catholice fidei, & absq; Schismatis illius periculis. Barnes, Cath. Rom. Patris. Sect. 3.*

patriarch of all the *West*, has long since been demonstra-
 ted by several * antient, and modern *English* Writers.
 Who deprived him of the Headship of the Church
 but yourselves? If the Author asks Questions often,
 you will excuse me if I sometimes repeat my Answers.
 A. Bp. *Warham* told the King it was his Right to
 have it before the Pope: Bishop *Gardiner* was the
 chief Framer of the Oath of Supremacy: Bishop
Tonstal and *Longlands* were the chief Preachers up
 of the King's Supremacy at St. Paul's Cross:
Tonstal justifieth it in his Letter to Cardinal *Pool*:
Gardiner and *Beckenham* did write Polemick Books
 in Defence of the King's Supremacy. The whole
 Convocation did set forth a Catechism, or Cate-
 chetical Book, to instruct the People in the King's
 Right to the Supremacy, called the Institution of
 a Christian Man. Bishop *Bonner*, bloody *Bonner*,
 who made such Bonfires of the poor Protestants, be-
 ing then the King's Ambassador with *Clement* the
 7th, did so Boldly and highly set forth K. *Henry's*
 Supremacy in the Assembly of Cardinals, that they
 thought of burning him or casting him into a Vessel
 of scalding Lead, if he had not secured himself by
 flight, as our great A. Bp. † *Bramhall* observes.

Page 49. The real Presence, says the Author, of
 the Sacred Body and Blood of Christ in the blessed Sacra-
 ment, believed by the whole Christian World, both East
 and West was transformed into a meer figurative Pre-
 sence. The holy Sacrifice of the Mass offer'd from East
 to West, according to the Prophecy of Malachy, was
 render'd execrable and odious as much as in them laid.

To

* See Bingham's Antiq. v. 3. p. 336. Dr. Barrow of the Pope's
 Supremacy. Louth's Subject of Church Power, c. 4. Sect. 24,
 25, 26. Falkner's Christian Loyalty, Book 1. c. 7. Sect. 1, 2, 3.

† See his Works, p. 360.

To this I answer, with his Grace the * A. Bp. of *Dublin*, That as the ancient Church did we own a real, tho' not a corporal or local Presence of Christ; And that the Priest presents him to his Father in Commemoration of his Sacrifice on the Cross for the Sins of the World. All this our evangelical Priesthood enables us to do: And I know not what more the Church of *Rome*, when strictly examin'd dares own in what she calls a true, proper and propitiatory Sacrifice.

The Argument drawn (I suppose from *Mal. 1. 11.* because the Author has not quoted Chapter and Verse) is to be expounded of spiritual Offerings in the Judgment of the Fathers. *Irenæus* saith, *In omni loco incensum offertur nomini meo & Sacrificium purum. Incensa autem Johannes in Apocalypsi, orationes esse ait Sanctorum*, (*Iren. haeres, 1. 4. c. 33.*) That is, *In every Place Incense is offered to my Name, and a pure Sacrifice.* But *John* in the *Apocalypse* saith, *Incense is the Prayers of Saints.* And *Austin* speaking of this very Place of *Malachy* saith, *Incensum quod Græcè θυμίαμα sicut exponit Johannes in Apocalypsi Orationes sunt Sanctorum*, i. e. Incense which in Greek is θυμίαμα, as *John* expoundeth it in the *Revelations*, is the Prayers of the Saints (*August. contr. advers. Leg. & Proph. 1. 1. c. 20.*) So *St. Jerom* saith, in *Mal. c. 1.* θυμίαμα hoc est Orationes Sanctorum. *Eusebius* (*Dem. Evang. 1. 1. p. 14. Lusitæ per R. Step. 1548.*) calleth it, το θυμίαμα θυμίαμα. Yea *Malachy* himself saith, *The Lord shall purify the Sons of Levi, as Gold and Silver, that they may offer an Offering to the Lord in Righteousness*, *Mal. 3. 3.*

Page 49. The Author says, *The Invocation of Saints, and the relative Honour paid to their Pictures, Images and Reliques,*

* See his second Ans. to D. M---y, p. 18. as also Dr. Heylin's Life of A. Bp. Laud. Introd. p. 15, 16.

Reliques, tho' practised by all the most eminent Lights, and Saints of Antiquity, was run down for rank Idolatry.

Ans. It were an easy matter to have favoured us with a Quotation or two from some of those eminent Lights and Saints of Antiquity, who either practised or taught the Invocation of Saints, the Worship of Images or Reliques. But alas! this Doctrine wants Antiquity, Universality, and Succession.

Touching Antiquity. I appeal to their own * *Eccebius*: 'The Apostles (saith he) wou'd not insert this Doctrine into the written Word, lest they shou'd seem ambitiously to assume that Honour to themselves, and under Pretence of Worshipping the Dead, might bring in the Worship of the Gentiles. This Doctrine then (as Sir *Humphry* † *Lynde* observes) as it wants a Foundation in Scripture (which a Point of Faith ought to have) so likewise it is most certain for the same Reason, the Apostles wou'd not deliver it by Tradition: For without doubt they wou'd never teach that Doctrine of Faith by Word of Mouth, which they refused to publish by their Writings. This is not only probale, but certain true; and therefore § *Ignatius* the Apostle, St. *John's* Scholar, who cou'd not be ignorant of a Point of Faith, teacheth the Virgins of that Time another Lesson, he doth not teach them to direct their Prayers and Supplications to Saints and Angels, but to the Trinity only, O ye Virgins (saith he) in your Prayers set Christ (only) before your Eyes, and his

* *Apostoli scribere hoc in Sacris Litteris noluerunt, ne ambitiosi viderentur honorem istum sibi ipsis ambire, ne sub cultu illo de-
fectorum Gentilium cultum inferre viderentur, Ecch. Euch. c. de
ven. Sanct.*

† See his *Via devia*, from p. 216. to 220.

§ Virgines solum Christum in precibus vestris ante oculos habere, et Patrem illius illuminatæ a Spiritu, Ignat. ad Philadelph.

his Father being enlightened by the Spirit. And the Church of Rome being conscious of such an ancient Evidence against their Angel Worship, in the Greek Original have turned * *id est* into Prayers in- to Souls.

Touching Universality. *†* *Irenæus* Bishop of *Lyons* tells us, That in his Days, the Church per universum Mundum, throughout the whole World, doth nothing by Invocation of Angels, nor by Incantations, nor any wicked Curiosity, but decently, comely, and manifestly directeth her Prayers to God, which hath made all, and calls upon the Name of our Lord Jesus. And *Tertullian* a learned Father in the Church of *Africa*, makes this open Profession of his Faith, *¶* Whatsoever are the Wishes of Man or Prince, these Things I can ask of no other, than of him from which I know I shall obtain them, because he alone it is, who performeth these Things, and I am his Servant who depend upon him alone.

Touching Succession. In *Origen's* Time this True Faith was unknown; for when *Celsus* the Philosopher began to play the *Romanist*, and said of Angels, They belong to God, and in that respect we are to put our Trust in them, and make Oblations to them, according to the Laws, and pray unto them, and that they may be favourable unto us. *¶* *Origen* makes him this Answer, Away with *Celsus* his Coun-

* *Ignat. Lugd. impress. An. 1572.*

† *Ecclesia per universum Mundum nec Invocationibus Angelicis facit aliquid nec, &c. Iren. l. 2. c. 57.*

‡ *Quæcumq; Hominis & Caesaris vota sunt, hæc ab alio orare non possum quam a quo scio me consequitur quoniam & ipse est qui solus præstat, et ego famulus ejus qui cum solum observo.*

Apol. c. 30.

¶ *L. & contra Celsum.*

Counsel, saying, We must pray to Angels; let us not so much as afford any little Audience to it: For we must pray to him alone, who is God over us all; and we must pray to the Word of God, his only begotten, and the first born of all Creatures, and we must entreat him, that he as High-Priest, would present our Prayer (when it is come to him) unto his God, and our God, and unto his Father, and the Father of them that frame their Life according to the Word of God.

Page 49. The Author says, *The Sacraments instituted by Christ, were reduced from seven to two.*

This has been considered in a * late Treatise, and therefore requires the shorter Answer now. Not any one ancient Writer reckons precisely seven Sacraments, the first † Author that mentions that Number being Peter Lombard, and the first Council of Florence.

Page 49. The Author says, *The solemn Ceremonies of Baptism, more antient than the first Nicene Council, were abolished.*

To this I answer, That our Church with the primitive, retains the Sign of the Cross, and the Use of Sponsors or Sureties in Baptism. If other Ceremonies are abolished, you may see the Reason for it in the Preface to our Common Prayer.

Page 49. He says, *The Rule of Faith, which till then was the Word of God, delivered to use either in the Canonical Books or by Apostolical Tradition, was changed into that of Scriptures, interpreted by the private Spirit.*

R

To

* See a Preservative against Popery, c. 27.

† Bellar. de Sacram. b. 2. c. 25.

To this I answer with his Grace the * Archbishop of Dublin, ' If by private Spirit the Author means that Protestants make use of no other Faculties to find out the Sense of Scripture, and Fathers of the former and present Age, but their Reason and Senses; and consequently rely on them with God's Assistance to find out the true Religion and Church: This Sense we allow; and except the *Papists* will shew us some other Faculties given us by God, whereby we may choose our Religion, they ought not to blame us for using these only; when they find out another Faculty of the Soul besides these two, whereby we may distinguish Truth from Falshood, we promise them to use it also.'

What the Author says of the Fasts of *Lent, Ember-Days* and *Vigils, religious Kows, Confession, and doing Penance*, has been considered already.

The next Paragraph, and indeed the whole Sequel of this Article is meer Tautology: But least you should think there was some great Difficulty in it, I shall give a direct Answer to every Query put by the Author.

First then, Tho' our first Reformers never pretended to an extraordinary Commission, yet he will have it that they did, and asks, *What Power upon Earth could give a Commission to any Set of Men to subvert in this Manner a Religion, which had at that Time the Prescription of near upon 1500 Years?* The Thing, he says, is wholly inconceivable in itself, unless we can imagine with any Colour of Reason, that the whole Church of Christ had been utterly blind, void of all Piety and Zeal, and under a continual Dotage for so many Ages together, and was cured all on a sudden of this Blindness, Lethargy and Dotage by the Voice of these powerful

* See his Grace's 1st Ans. to D. M--by, p. 79.

I must own, I look upon our Author to be a very merry Man, when he thinks to put us off with Banter instead of solid Reason : For pray consider, if there be any Force of Reason in his Question ; whether it will not plead more strongly for Heathenism and Judaism than Christianity : For tho' *Bellarmin* makes Antiquity the second Mark of a true Church, there is no Prescription against Truth ; and therefore * *St. Cyprian* explodes this Way of Reasoning ; *If my Predecessors, says he, have not taught, or held, either thro' Simplicity, or Ignorance, that which our Lord has taught them, by his Example, or Authority, the Mercy of God might pardon them ; but we cannot rely upon the like Mercy, who have so clear a Proposal of those Truths, which were concealed from them.* In the Service of God we are not to do that our Ancestors did, except they did that they shou'd do : We must in God's Worship do, not that which they did, but what they ought to have done, according to God's Will revealed in his Word. If this Rule of doing that which our Ancestors did, had been of Force in the primitive Times of our Conversion, we had been still Pagans as our Ancestors were ; Idols had been still worshipped, and the Fulness of the *Gentiles* had not entred the Tent of *Salem*. To conclude this Point : As there is Antiquity of Time, so also of Truth and Doctrine ; for a People to receive Christianity, and the true Faith, from the Apostles, or Christ himself, profiteth nothing, except they do still retain the said Faith and Doctrine, as our Lord told the *Pharisees*, boasting of Antiquity, saying, *That they had*

R 2 Abraham

 R_2

Abraham

* Si quis de antecessoribus nostris, vel ignoranter, vel simpliciter, hoc non observaverit, & tenuit quod nos Dominus facere exemplo & magisterio suo docuit, potest simplicitati eius, de indulgentia Domini venia concedi, nobis vero non potest ignosci, qui nunc a Domino admoniti & instructi sumus, Cypriani Ep. 60. p. 156. Ed. Ox.

Abraham to their Father; That they were of their Father the Devil, not doing Abraham's Works. So it may be said of them that boast only of Antiquity of Time, without Antiquity of Truth and Doctrine. *Aeneas Sylvius* (who was himself a Pope) was wont to say, 'It is no Praise or Dispraise to me, being a true Christian, whether my Ancestors were converted in the Morning or Evening of Christianity.'

The next Paragraph is concerning the ordinary Mission of *Luther*, *Calvin*, *Beza*, who I told you before were none of our Reformers, but withal, that they were old enough to answer for themselves: I likewise told you before, in what Particular *Calvin* separated from the whole World. But pray, what is all this to the Purpose? Since 'tis evident, that our Archbp. *Cranmer* was consecrated according to the Laws of this Realm, and the Laws of Christ; having received his Orders from Persons in Succession from the Apostles, authorized to give them. 'Tis ridiculous therefore in the Author to insinuate, as he does, p. 51, 52, 53. That every Man is obliged to preach the Tenets of his Ordainers: For, says he, p. 51. can it enter into the Imagination of any Man of common Sense, that either any of the Western Bishops would, or that the fore-mentioned Reformers thought they would give them a Commission not only to subvert the whole Frame of Ecclesiastical Government established by that Church, but even to set up new Churches, Faiths and Religions, in Opposition to her?

To this I answer, with his * Grace the Archbishop of Dublin, 'Whoever gives a Man his Mission, if he teach any other Doctrine than Christ's, tho' an Angel from Heaven, he is accursed. And this is St. John's Advice, If there come any unto you, and bring not this Doctrine, receive him not, 2 Ep. 10. For the Episcopal

* See his 2d Ans. to D. M---y, p. 3. 4.

pal Orders conferred on our Bishops, empowered them to administer all the Sacraments, and teach all the Doctrines of the Reformation; because those Sacraments and Doctrines were Christ's, not their's: And I challenge the Author to shew one Article, or Doctrine, or Sacrament, which the Reformers taught without a Commission. For since they had Power given them to teach all Christ's Doctrines, and administer all his Sacraments: He that would prove that they have no Mission to preach Doctrines, and administer Sacraments according to the Institutions of our Church, must prove that these Doctrines and Sacraments are not Christ's, or he proves nothing. This was what the Author ought to have undertaken; but he has not so much as attempted it, and till it be done, the Justice of the Reformation stands firm, and the Validity of our Mission unshaken.

Page 51. The Author puts a Question in *Tertullian's* Words, *Qui estis vos? Quando & unde venistis?* Who were these Reformers? Whence did they come?

To this Question I gave a direct Answer twice before, even descending to a particular Account of my own ministerial Commission. And therefore think there was no need to repeat either * it, or the following Question. ' Who gave the 1st Reformers a commission to pull down their Mother Church, and turn her Faith and Discipline out of Doors? Because I have already shewn that our 1st Reformers never attempted to pull down their Mother Church,

* We can prove our Episcopacy in an uninterrupted Channel, from the first Settlement of Christianity among us according to *Tertullian's* Method. *Edant ergo Origines Ecclesiarum suarum, evolvant Ordinem Episcoporum suorum ita per Successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis vel Apostolici viris qui tamen cum Apostolis perseveraverit, habuerit Auctorem & Antecessorem, Tert. de prescrip. c. 32.*

Church, but endeavoured within their respective Spheres to restore the pure Doctrine of the Gospel. And are they not sufficiently authorized to do this by the Gospel Charter? *Beloved, when I gave all diligence to write unto you of the common Salvation; it was needful for me to write unto you and exhort you, that ye should earnestly contend for the Faith which was once delivered to the Saints, Jude v. 3.*

Page 51. The Author asks, *Were they the People, or Secular Powers who gave them this Authority?*

To this I answer they derived it from neither? For tho' some have attempted to corrupt the * Scriptures, and make them speak in behalf of the People in this particular, yet we are able to prove our Reformers Commission, and consequently our own, to be of divine Original. *How shall they Preach except they be sent?* Rom. 10. 15. And therefore since I have already told you by whom our Arch Bishops *Cranmer* and *Parker* were ordained, you cannot accuse our Church as *Erastian*.

Indeed our Book of Ordination (as * *Dr. Hicks* observes) hath been confirmed by Act of Parliament, as the Canons of the Primitive Church were confirmed by the civil Power, and made Laws of the

* Upon this Occasion, (says a learned Divine) I cannot but take Notice of a vile Corruption which has crept into very many Editions of the *English Bible*, especially since the Year 1638, when it first appear'd (at least that I can learn) in a Bible printed by *Buck and Daniel* at *Cambridge*. *St. Luke* tells us, *Acts* 6. 1. That when the Number of the Disciples was multiplied, and there was a Murmuring of the *Gracians* against the *Hebrews*----- That the Apostles said, *look ye out seven Men*----- *whom ye may appoint over this Business;* 8^o *extra-homine*. Now in many modern Editions, and even in some of *Field's* beautiful *Cambridge* ones, instead of *we*, it is, *whom ye may appoint over this Business*. And *Bishop Wetenhal* makes the same Observation.

† *Con. Lett.* Vol. 2. p. 182.

the Empire after it became Christian. And sup-
 posing *Popery* restored, as it was in *Queen Mary's*
 Days, and that the *Missal* and *Pontifical* of the
Roman Church were established and confirmed by
 Act of Parliament, and in the same Words, in
 which our *Liturgy* and *Book of Ordination* are
 confirmed, would the *Romish Priests* in *England* be
 said to officiate by Act of Parliament? But you
 have no reason to call our Religion a *Parliamentary*
 Religion, since it was an Act of Parliament in the
 Reign of *Richard 2d*, which declared which of
 the Contenders was the true *Pope*, and to be re-
 ceived in *England* as such: And since your own
 Church in the Realms of *England*, *Scotland*, and
Ireland, was a *Parliamentary Church*, and your
 Religion a *Parliamentary Religion* before the Re-
 formation.

Page 51. The Author asks further: *Did our 1st*
Reformers receive their Orders from the *Greek Church*,
 or from any of the other Churches of the East? All these
 were utter Strangers to them in the beginning of the
 Reformation, and since they have been informed of their
 proceedings, have disowned them as a spurious Race, and
 openly declared against their Doctrines, as is demon-
 strated from incontestable Records in *Mr. Arnauld's* *Per-*
petuité de la Foi to the everlasting Confusion of the
French Hugonot Ministers, who were so indiscreet as
 to provoke him to it.

I should have been very well pleased to have seen
 the least Quotation from *Mr Arnauld's* Treatise, in
 order to judge whether his Arguments against the
Hugonots be more clear and evident, than his De-
 monstrations of Transubstantiation which our * *Arch*
Bishop Tillotson long since refuted. But since the
 Author,

* See his Works Vol. 1. p. 272, 273. Folio

Author, who abounds with Quotations from other Books, has not favoured us with one from this, I am apt to think it is not so learned a piece as he represents it. But be it as it will, pray why does he say that the Greek Church disowns us as a spurious Race, and openly declares against our Doctrines? Can any thing be more shameless than this? For it appears from the Writers of that Church, * *Nilus* Arch Bishop of *Thessalonica*, *Barlaam* the Greek Monk, that the *Pope's* Supremacy is the Dispute between you and them, in which they withstand you to this day. And to let you see, how much they agree with us in Doctrine, I will give you the Contents of a Treatise published by *Cyrillus Lencaris* Patriarch of *Constantinople*, about the Year, 1680. In the 2d Chapter he declared, that the Authority of the Scripture is above the Authority of the Church, *ὁ γὰρ ἐστὶν Ἰησοῦς* &c. for it is not equal (or like) to be taught of the Holy Ghost, and to be taught of Man. In his 10th Chapter he declareth, that *ὁ γὰρ ἄνθρωπος* a mortal Man, can by no means be head of the Church, and that our Lord Jesus Christ alone is head of it. In the 13th Chapter he asserteth Justification by Faith alone, just according to the Doctrine of the Church of England. In the 15th Chapter he acknowledgeth but two Sacraments. In the 17th Chapter he professeth a true real Presence of Christ the Lord in the *Eucharist*, just as we do; and rejecteth the new

Τὴ τῆς διακονίας αὐτῶν μόνον ἐστὶ τὸ μέγεθος τοῦ τέτατον συγκριτικῶς
 ὡμοιωτὴν τῇ ἀμφισβητῇ μὲν διάγνωσιν ἐπιτρέχει, ἀλλὰ αὐτὸν τὸν μόνον
 διδάσκαλον θέλει τῇ ἐκτεταμένῃ καθέλωσαι τῇ δὲ ἄλλῃ ἐν μαθητῶν μοίρῃ
 ὑπακούοντας εἶναι. Nilus de causis dissidij inter Græcos & Latinos.

† Πιστεύομεν δὲ ὅτι τῇ ἐκκλησίᾳ οὐκ ἄνθρωπος ὑποκαταστῆναι δύναται
 αὐτὸν δὲ κύριον ἡμῶν Ἰησοῦς χριστὸς μόνος κεφαλὴ ἐστὶ. Cyril. c. 10. p. 28. καὶ
 ἡμεῖς μὲν τὸ Πάπῶν ὡς εἶνα τῶν Πατριαρχῶν λογίζμεθα, καὶ τὸ το γὰρ αὐτῶν
 ὁμοῦ ἐστὶ. Council. Florent. p. 271. Binius.

Ὡς μὲν ὁ Πάπας σώζει τὴν τάξιν καὶ μετὰ τῆς ἀληθείας, εἴποι καὶ τῆς
 πρώτης Nilus de Primatu, p. 101.

new device of Transubstantiation. In the 18th Chapter he disclaimeth *Purgatory*, &c. All this he declareth to be the Faith, which Christ taught, the Apostles preached, and the Orthodox Church ever held, and undertaketh to make it good to the World. And after, in his Answer to some Questions which were proposed to him, he excludeth the *Apocryphal* Books out of the Canon of Holy Scripture, and condemneth the Worship of Images; in a word, he is wholly our's. And to declare to the World that he was so, he resolv'd to dedicate his Confession of the Faith of the Greek Church to our late glorious Martyr King *Charles I.* to whom he had sent the *Alexandrian* Copy of the Scripture by Sir *Thomas Rowe*, his Majesty's Ambassador at *Constantinople*. If you have a mind to know more of this Matter, be pleas'd to consult Dr. *Thomas Smith's* present State of the Greek Church.

Page 52. The Author asks, *Lastly, Will they pretend to have received their Power and Jurisdiction from the Church of Rome?* If so, I must repeat in short, what I said just now, viz. That no Man in his Senses will believe the Church of Rome, ever gave a Commission to any Man to destroy himself. Again, Page 53. he says, *That their Power of Preaching the Word could go no farther than as it had a Conformity to the Doctrine of the Church, that gave them their Orders.* For I take it to be a certain Truth, that they had no Power given them to cut the Throat of their own Church.

I met with the Expression, *Cut Throat*, before p. 51. and then pass'd it by as *lapsus penne*, but now meeting with it again, I must tell you it was at least an impudent Expression of the Author, because it might provoke us to rip up old Sores, and publish to the World, who are the *Cut Throats*. But as I don't love to spend Time in calling Names, I shall hasten to examine the Force of his Argument. First then, the

Author's Query presupposes the old Mistake that every Man is obliged to preach the Tenets of his Ordainers. The Pope, (says his Grace the * Arch-bishop of *Dublin*) is consecrated by the Bishop of *Ostia*, is he therefore accountable to him for his Doctrine? *Felix* was ordained Bishop of *Rome*, and *Meletius* of *Antioch* by the *Arians*, and *Anatolius* of *Constantinople* by the *Eutychians*; were these bound to preach the Tenets of their Ordainers, because our Saviour's Doctrine was not his, but his that sent him? were the *Donatists*, *Novatian*, *Meletian*, nay *Arian*, *Eutychian*, *Nestorian*, *Monothelite* Bishops all obliged to teach their Ordainers Tenets? then the *Catholic* Church was in a great Error, when she admitted such to their Honours and Offices, without new Ordination, upon their renouncing the Tenets of their Ordainers. In like Manner, † Dr. *Hicks* argues, That the receiving or deriving Orders from any Bishop or Church, lays no Obligation on the derivative Church or her Bishops, to hold Communion with their Original, longer than they keep to the *Catholic* Church. But if they once corrupt the Faith, or Worship, or Polity of that, or in any one of these Instances, much more in all, depart from it, all other Churches, whether derivative, or underiv'd, are bound to forsake their Communion, and in that Case, the Mother Churches, who give the Occasion, and not their Daughters, are the Schismatics, and must answer to God for the Schism. When *Paulus Samosatenus*, Archbishop of *Antioch*, the Mother Church of *Syria*, and, next to that of *Hierusalem*, the first of the Christian World; I say when that Pate or Metropolitan turn'd Tyrant and Heretic, in the third Century, the Bishops of the neighbouring Churches and Provinces, those of
Syria,

* See his second Ans. to D. M——y, p. 20, 21.

† Con. Lett. v. 2. p. 207, 208, 209.

Syria, his own Province not excepted, not only se-
 parated from all Communion with him, but rose up
 with one Consent against him, and depos'd him,
 and dove him as a Wolf, from his Fold. This you
 may read at large in the 29th and 30th Chapters of
 the Ecclesiastical History of *Eusebius*, lately pub-
 lished in *English*: Wherefore if *Paul's Comprominci-*
als, the Bishops of *Syria*, all or most of which, are
 supposed to have derived their Orders from the
 Bishop of *Antioch*, did rise up, as well as other in-
 dependent Bishops, against their Metropolitan, our
 having received Ordination from the Bishop of
Rome, had it been from him only, could not oblige
 us to maintain Communion with his Successors, af-
 ter they had corrupted the Faith, and Worship, and
 Polity of the Church *Catholick*, and turned Here-
 ticks and Tyrants, in imposing new and strange
 Doctrines upon us as Articles of Faith, and chal-
 lenging our Obedience, as the Vicars-general of
 Christ, and Bishops of the universal Church. I
 would appeal to any ingenious *Roman Catholick*, if
 upon Supposition that the *Pope* turn'd an incorrigi-
 ble Heretick, as *Arian*, *Sabellian*, *Macedonian*, *Pho-*
tinian, or the like, and had infected his whole Dio-
 ceses of *Rome*, and some other neighbouring Church-
 es, imagine all the *Italian Churches*, with his He-
 resy, whether in that Case it would not be lawful for
 the other Churches to renounce his Communion,
 tho' they had received their Orders altogether from
 a Bishop of *Rome*, as you say we did? The like I
 may ask of the Colony-Churches, planted by and
 derived from the reformed Church of *England* in our
American Plantations: Do you think if we should
 so far degenerate as to corrupt the Faith with
 new and strange Mixtures, and impose new
 Creeds in a tyrannical Manner upon them, that
 they would be obliged to continue in Communion
 with us, because they had their Orders from us?

Consider, Sir, of what Answer you think you ought give to this Question, and if it would be in the Negative, then why should we be bound in the same Case, and for the same Reason to continue Communion with the Bishop and Church of *Rome*?

But, 2dly, What if we left the Church of *Rome* tho' we had our Orders from her. We had the Scriptures of the Old Testament, (says the same learned * Divine) the Law, and the Prophets, yea, and our Lord himself from the *Jews*; and yet we have all departed entirely from them, ever since the Time of the Apostles, who turned from them unto the *Gentiles*. I use this Instance only for Illustration, to shew you, that our having our first Orders from the Church of *Rome* doth not indispensably tie us to them, or oblige us now to take that Church for our Guide; tho' it were true that we owed our Christianity solely to her, as I am sure we do not. You will, make no Difficulty to grant, that we are not to take our Parents right or wrong, for our Guides, tho', under God, we owe our Being to them. We are not to take them for our Guides, when they would lead us out of the Way, when they would lead us into new, and dangerous, by Paths; or to speak more properly to the Purpose, when they would mislead us from Right to Wrong, and from Truth to Error,

But 3dly, There is (as † Dr. *Mason* well observes) a visible Bishop and an invisible: If the Visible shall impose Hands upon a capable Person, using those Evangelical Words which Christ hath sanctified, his own private Opinion, cannot hinder the Validity of the Ordination: For to that right and suffi-

* Coh. Lett. v. 2, p. 34.

† See Dr. *Mason's* Consec. of Bishops, p. 266.

sufficient Words be used, we will not respect the
 erroneous Construction of the Servant, but the
 true Sense and Meaning of the Lord and Master.
 Therefore, tho' *Cranmer* and *Parker* were ordained
 in the Rite of the Church of *Rome*, tho' both the
 Ordainers gave the Power, and the Ordained re-
 ceived it in the erroneous Sense of the Church of
Rome, yet neither the Errors of the Ordainers or
 the Ordained pertain to the Ordination. As Christ
 is the chief Baptizer, so is he the chief Ordainer,
 for he giveth Pastors and Teachers for the Consum-
 mation of the Saints: Wherefore when God vouch-
 safed to take away the Scales of Ignorance from the
 Eyes of his blessed Instruments which he used in
 the Reformation of Religion, it was their Duty
 not to follow the erroneous Sense of the visible
 Bishop, but the true Meaning of the invisible Bi-
 shop who was the Author of these holy and admi-
 rable Words, *Receive the Holy Ghost.*

Page 52. I must here observe, says the Author, over
 and above, that the Advocates for the ordinary Protestant
 Mission from the Church of *Rome* do hereby fairly ac-
 knowledge her Authority to give a lawful Mission: The
 immediate Consequence whereof is, that they must likewise
 acknowledge her to have been the true Church of Christ at
 the very Time when they formed their Schism against her;
 because a false Church cannot give a lawful Mission to
 preach the Word, and administer the Sacraments; and
 so by another undeniable Consequence they apostatized from
 the true Church of Christ acknowledged for such by them-
 selves.

If we own the Church of *Rome* to be a true Church,
 'tis only in a metaphysical Sense of the Word, as true
 signifies real, and not in the moral Sense: So the De-
 vil is a true Angel or Spirit, as true signifies Verity of
 Essence; tho' he is a lying Spirit, and the Father of
 Lies. But there is also a moral Verity belonging to a
 Church,

Church, that is its agreement to the Rule, which Christ has set it; and really is what it is required to be. Now we don't dispute, but the Church of Rome had a lawful Mission. * But yet no Mission (as his Grace of * *Dublin* observes) can justify false Doctrine, for Popes themselves, when they have taught Heresy, have been deserted by their People, upon that Account. Thus *Liberius* was deserted when he fell into *Arianism*, and another received in his Stead: Thus *Vigilius* upon the Matter of the three Chapters; and consequently where two Persons have both Ordination, which is the Mission of Christian Pastors, the People are to try their Mission by their Doctrine; and not the Verity of their Doctrine by the certainty of their Mission.

Again, Pope † *Zepherinus* was a *Montanist*, Pope *Celestine* was a *Nestorian*; he was stricken with Lightning and so deposed by God. Pope *Honorius* was a *Montanist*, and condemn'd of Heresy by many Synods and three Popes. And by this Means the *Romish* Succession is interrupted. To conclude, Personal Succession availeth nothing, where Succession of Doctrine faileth.

Page 52. It follows again, says the Author, that as they are bound to acknowledge her Authority to give a lawful Mission, so they must likewise own she had a Power to suspend, interdict and excommunicate such Members as set up the Standard of Rebellion against her; for the one is wholly inseparable from the other. But this spoils all, and utterly destroys the pretended ordinary Mission of the reformed Churches from the Church of Rome; because
the

* See his second Ans. D. M----y, p. 3.

† Vide Apol. Cath. Tho. Morton, jam Reverend. Dom. Episc. Dunelmensis. See also Dr. Mason's Consecr. of the Bishops in the Church of England, l. 2. c. 1. p. 42, 43. Ed. Lond 1613. See likewise more of this Matter in Bingham's Antiq. Book 2. c. 5. Book 9. c. 1. Sect. 11. Book 16, c. 1. Sect. 14.

the first Authors of the Reformation were effectually excommunicated by her ; and Persons excommunicated have neither themselves the Power of exercising their Ministry, nor by Consequence of conveying it to others, for no Man can give that Power to others, which he has not himself.

This Argument I remember to have heard you frequently make use of in Conversation ; and you seem'd to think it unanswerable. I then told you that it was *Grambe repetita*, for that it had been answered by * A. Bp. Brambal above 70 Years before the Author's Treatise appeared in Print : * I deny, (says his Grace) that Protestant Bishops did ever revolt from or rebel against the Catholick Church. Nay they are more Catholick in that than the Roman Catholicks themselves, maintaining a Communion for the Foundations and Principles of Christian Religion both with the *Western* and *Eastern* Churches, whom the Church of *Rome* excommunicates from the Society of the mystical Body of Christ, limiting the Church to *Rome*, and such Places as depend upon it as the *Donatists* did of Old to *Africk*. It is true the Protestants separated themselves from the Communion of the *Roman* Church, yet not absolutely, nor in such Fundamentals, and other Truths as she retains, but respectively, in her Errors, Superstitions and Innovations. And they left it with the same Mind, that one would leave his Father's or his Brother's House, when it is infected with the Plague, with Prayers for their recovery, and with Desire to return again, so soon as it is free, and that it may be done with Safety. This was not to forsake, (or rebel against) the Church of *Rome*, but to provide for them-

* See his Works, p. 990, 991-2. As also Dean Prideaux's Validity of the Orders of the Church of England, p. 25, 26, 27, 28.

themselves: Come out of her, my People, lest ye be Partakers of her Sins, and taste of her Plagues: It is truly called the Grand Imposture of the World, to obtrude upon us the *Roman Church* for the *Catholick Church*.

But truly, I deny that ever the Authority of our first *Protestant* Bishops was suspended or taken away, or their Jurisdiction restrained or disannulled by the *Catholick Church*. How should the *Catholick Church* censure them which never met since in a general Council? As for that of *Trent*, the Number of the Bishops was so small, for many Sessions together, sometimes not fifty, sometimes not thirty, that it merits not the Name of *Ecumenical*; to which the greater Part of *Christendom*, was never summoned, or could have any safe Access: The Prelates were for the most part *Italian* Episcopal, the Pope's professed Vassals, guided by the Holy Ghost sent from *Rome* in a Cloak-bag, where the Party accused was placed upon the Bench as an infallible Judge. I say, he, who was the Cause of all the Distempers in *Christendom*; of the Separation of the *Eastern Churches* from the *Western*; of the four Patriarchs from the first; of those Tragical Tumults between the *Guelphs* and *Gibbellines*; between the Imperial Diadem and the Mitre; which set all *Christendom* in Combustion; and lastly, the Incentive of the present Distractions of the *West*, and to the great Advantage of the *Turk*; and the only Impediment of a Re-union. Nor yet do I find such a Sentence passed against them by the Church of *Rome* itself, as is here pretended. If there had, it was without the Sphere of their Activity and ancient Jurisdiction. The *Britannick Isles* are Partakers *de jure* of the *Cyprian* Privilege, to be Subject to no Patriarch, but their own: Howsoever, in after Ages, the Popes intruded themselves: Which

Dr.

Dr. Barnes, a Roman Catholick ingeniously confessing, was for his Labour hurried into the Hospital of the Holy Ghost at Rome, and put there among the phrantick Persons; to try if either the Usage or the Place, would make him mad for Company. And lastly, Supposing, but not granting, that they had lawful Jurisdiction; yet the Key erring, the Sentence becomes invalid. *Injusta vincula distrumpit justitia*, saith St. Austin: Justice breaks asunder unjust Bonds. And St. Cyprian, God sometimes amends the Sentence of his Servants.

But 3dly, Admitting there was a Sentence or Suspension; that the Judge was rightly qualified; and that the Key did not err; none of all which the Romanists are able to prove; yet themselves do confess, that no Sentence or Decree whatsoever, or of whomsoever, or of what Crime soever, can obliterate the Episcopal Character which is indelible, nor disable a Bishop from ordaining, so far as to make the Act invalid. Their Schools go so far in this Question, that if a Bishop should die actually, and be raised again by the Power of God, the Character would remain so far as the Party should need no new Ordination; yea, that it remains in Heaven to their greater Glory, and in Hell itself to their greater Ignominy. Judge whether the Author deals ingenuously in this, to urge an Argument directly contrary to their own Grounds, out of an inveterate Rancour against the poor Protestants.

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N.B. The ten Provinces of the Roman Diocess were the legal Bounds of the Pope's Jurisdiction. And so * Dupin among the Romanists makes no Scruple ingenuously to confess, exempting Germany, Spain, France, Britain, Africa, Illyricum, and seven of the Italian Provinces, from any Subjection to the Jurisdiction of the Roman Patriarch, in those first and primitive Ages.

* Dupin de Discip. Eccl. Dissert. 1. n. 14. p. 92. item Bingham's Ant. Book 9. c. 1. sect. 10.

Page 53, 54. The Author puts a Question, *But has not every Pastor a Power, nay, Obligation, to reform Errors and Abuses crept into the Church?* To this he answers, *That if we may securely depend upon the Promises of Christ, the Catholick Church will never be guilty of any Error against Faith; and therefore will never stand in need of being reformed by any of her Pastors.* So that my direct Answer to the Question is, *That it implies no less a false Supposition, than if it shou'd be asked, Whether every Pastor has not a Power, nay, Obligation, to reform Errors taught by the Apostles?*

And this is likewise inculcated, p. 63.

Ans. You may as well call *Tyber* the Ocean, or *Italy* the World, as the Church of *Rome*, the Catholick Church: And yet this Error runs through the whole Treatise. 'We believe (says * Archbp. *Bramhal*) the Holy Ghost doth lead the Catholick or Universal Church into all Truths, which are simply necessary to Salvation; and preserves it from all such damnable Errors, as are destructive to saving Faith: So that the Gates of Hell shall never prevail against it. But we believe also, that it is the Property of the Church triumphant, to be without all Spots and Wrinkles; particular Churches are of another Nature, they have no such Privilege, no, not *Rome* itself. They may fall and fail, and apostatize from Christ, without any Prejudice to the Promise of Christ, as those seven Golden Candlesticks have done, in the midst of which, the Son of Man did delight to walk, Rev. 2. 1. God puts not out the Candle when he removes the Candlestick, neither is the Light of the Gospel extinguished, when it is transferred from one Nation to another by the just Judgment of God. So God hath promised, that Day and Night, Summer and Winter, shall never fail, so long as the Earth remaineth,

* See his Works, p. 1018, 1019.

maineth, but that is successively, one's Day is another's Night, Summer to one is Winter to another. It were an high Presumption or Folly for any one Climate, trusting to his Promise, to challenge perpetual Sunshine or an everlasting Day. Once this is certain, that this supposed Infallibility doth detain them in real Errors: He who acknowledgeth that he may wander out of his Way, will be more studious and inquisitive after the right Way; but he that believeth he cannot err, will never repent or amend what is amiss. Whilst we live in the World, we are not Comprehenders, but Travellers; we see not Face to Face, but darkly, as in a Glass.

In like manner, * Dr. Potter, ' That particular Churches have erred, our Church believes and professes, *Art. 19.* and we believe further, That if any particular Church presume she cannot fall by Error, she is fallen already by Pride; that the *Catholick* Church can err in the Foundation, our Church believes not, and therefore professes not. But by the infallible Church, I doubt not, the Man means that which they call the *Roman Catholick*; For it is the perpetual and palpable Paralogism of the Faction, to confound the *Roman* and the *Catholick*, and to argue from this to that; as if all the Privileges of the *Catholick* Church belonged only to the *Roman* Quarter.

I know not whether the Substance of the two next Paragraphs be worth transcribing, where the Author asserts, *That the Abuses removed at the Reformation were more imaginary than real, and that the Method taken to remove them, was as culpable, as if a Bishop or Parson, should of his own Head undertake to remove the Sign of the Cross, &c.*

Pray is not the Worship of Images in Opposition to the second Commandment, a real Abuse? Is not the

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* See Dr. Potter's Ans. to Charity mistaken, p. 252.

Half-Communion of the Church of *Rome*, pursuant to the Decree of the Council of *Constance*, (tho' in express Words contrary to Scripture, *Mat. xxvi. 27. Mark 14. 23.*) a real Abuse? Is not the Worship of Angels, in express Words likewise contrary to Scripture, *Col. ii. 18. Rev. xix. 10. xxii. 8, 9.* a real Abuse? And have I not already told you, in how regular a Manner these Abuses were reformed? The Synods proposing, the Parliament receiving, the King authorizing. And now I must hasten to *Art. 6.* where the Author promises us no Quarters, but will prove, *That the Church of England cou'd have no lawful Mission, whether the first Reformers had been ordained or not ordained by the Church of Rome.* And this he undertakes to make appear from the Writings of our own Divines, who have thereby given a mortal Stab to their own Church. Hard enough! He perisheth twice, that perisheth by his own Weapons.

A R T. VI.

Protestants convicted from their own Writings, that they have no lawful Mission from the Church of Rome.

The Principle I go upon, (says the Author) is this, viz. *That an Heretical, Idolatrous and Anti-Christian Church, has no Power or Authority to preach the Word or administer the Sacraments, because this Power belongs wholly and solely to the true Church of Christ; and an Heretical, Idolatrous and Anti-Christian Church, cannot be the true Church of Christ.* If then it will appear, *That the Church of Rome has been constantly represented as an Heretical, Idolatrous and Anti-Christian Church, both by the first Reformers and their Successors, it will plainly follow from their own Doctrine and Writings, that none of the reformed Churches can possibly have a lawful Mission from her, because she has no lawful Ministry herself, if she be the Monster described in those noble Epitaphs.* And this is again repeated, p. 61, 62.

This

This Argument, how plausible soever it may appear, has been long since refuted by his Grace * the Lord Archbishop of *Dublin*, who observes very well, ' That the Reformation may be justified, without charging the Church of *Rome* or any other Christian Church with Idolatry.

' 2dly, The Idolatry with which we charge that Church is not inconsistent with the Being of a Church, or Succession of Bishops.

' First, The Reformation may be justified, without charging the Church of *Rome* or any other Christian Church with Idolatry: Because there were many confessed and notorious Abuses in the Church that needed Reformation, besides what we count Idolatrous; and the Governors of the Church were obliged to reform them, whether they were idolatrous or no. Prayer in an unknown Tongue, the Half-Communion, the ludicrous and antique Ceremonies of the Mass, private Masses and Indulgencies, Appeals and foreign Jurisdiction, with many other Things, were removed by the Reformers; not because they counted them idolatrous, but because they were great Abuses and Deviations from the primitive Rules and Practice of the Church. The Things in the *Roman* Church which we commonly charge with Idolatry, are the Worship of Images, the Invocation of Saints, and Adoration of the Host: Now the Reformation would neither be unjustifiable nor unnecessary, tho' we should reckon those Practices only in the same Rank of Abuses with the former. We need not therefore charge the Church of *Rome* with Idolatry, to justify our first Reformers. But whatever be said as to that, the Author may assure himself, we never did nor will charge the *Catholic* Church with any such Crime: She never decreed either Worship of Images, or Adoration of the Host.

• But

* See his 1st Anf. to D. *M---by*, p. 57, 58, 59.

‘ But 2dly, The Idolatry with which we charge the Church of *Rome* is not inconsistent with the Being of a Church, or Succession of Bishops. I do confess there is an Idolatry inconsistent with all true Religion; that is, when Men renounce the true God, and worship a false one in his stead. But there is another Idolatry, that consisteth in worshipping a false God with, or in Subordination to the true. And a third, which Men incur, by giving some Part of that Honour to a Creature, which God has reserved for himself; or asking those Things of Creatures which God only can give: And ’tis with this last the Church of *Rome* stands charged.

‘ But the Author would do well to consider, *First*, Whether to teach and practise Idolatry, destroy the very Being of a Christian more than of a *Jewish* Church. Now it is plain, that the *Jewish* Church both taught and practised Idolatry, and is charged as idolatrous; *First*, When *Aaron* with the whole Congregation sacrificed to the Calf: And afterwards, when the Kings of *Judah* established Idolatry in the very Temple of God; in which Idolatry the Priests, Prophets, Princes and People, concurred; as we may see, *Jer. ii. 26.* and yet neither their Succession nor Church failed.

‘ The primitive Church did not look on all Idolatry as destructive of the Being and Succession of a Church: Because she allowed the Succession of those she accounted Idolaters. Such she reckoned the *Arrians*, as we may learn from *Athanasius* and *Gregory Nyssen*; and yet the Succession of the *Arrians* was allowed in (a) *Felix*, Bishop of *Rome*: In (b) *Meletius*, Bishop of *Antioch*: And lastly, in the Bishops of *Spain*, who had been *Arrians* from their first Conversion till the Time of their King *Ricaredus*, in whose

(a) Soc. lib. 2. c. 37. Coll. Allogr. 1612.

(b) Sozom. lib. 4. c. 22.

whose Reign they turned *Catholicks*, and proceeded
 in that Reformation at the same rate our Reformers
 proceeded in our's. (c) If the Author had lived a-
 mong them, he would have told them, that they
 were no Bishops, nor had any Church; because their
 Predecessors for several Generations had taught and
 practised Idolatry: But neither these Bishops nor
 the Church of that Age were of his Mind. And
 therefore they went on in their Business, and settled
 their Church without troubling any body to assist
 them. And tho' they had no other Ordination or
 Sacraments than what they had received from *Ar-
 rians*, (that is, from much worse Idolaters than the
Papists are counted) yet no body ever questioned
 their Church or Succession. But the Author and
 his Party love to cut short God's Church and Inheri-
 tance, and seem afraid too many should go to Heaven.
 And therefore when any thing in a Church doth not
 please them, they immediately un-church her, and
 send her Members to Hell; imitating exactly in this,
 as they do in their Re-ordination, the Heretical *Do-
 natists*, whom (d) *St. Austin* sharply reproves for their
 Uncharitableness. Thus far his Grace of *Dublin*.

Page 56. The Author says, *That Luther declares in
 his Book, De Abroganda Missa, That he had no small
 Difficulty to work himself into a Belief, That the Pope was
 Anti-Christ, &c.*

Whether *Luther* saith so or no, it matters not:
 * *Archbp. Brambal* informs us, ' That some particular
 Persons

(c) *Spond. ad An.* 591.

(d) In *Pf.* 85. *Christo* tales maledicunt, qui dicunt quod periit
 ecclesia de toto terrarum orbe, & remansit in sola Africa si diceret
 illi perdes villam tuam forte non a te temperaret manum, & dicit
Christum perdidisse hereditatem suam redemptam sanguine suo-----
 Ergo injuriam facis *Christo* ut dicas populum ejus ad istam exiguita-
 tem dimisurum. Ideo natus es, ideo *Christianum* te dicit, ut invi-
 deas gloriæ *Christi*?

* See his Works, p. 1011, 1012.

Persons have delivered their private Opinions with
 Confidence : The Name of Anti-Christ is taken
 sometimes more largely, sometimes more strictly,
 Largely, for every one that is an Opposer of Christ,
 as 1 *John* ii. 18. Now there are many Anti-Christ,
 In this Sense we believe the Pope to be an Anti-
 Christ ; that is, an Opposer of Christ's Prophetical
 Office, by presuming to add his own Patches to the
 Doctrine of this great Prophet, as necessary Parts of
 saving Truth ; an Opposer of his Priestly Office,
 by mixing the Sufferings of the Saints with the
 Blood of Christ, to make up a Treasury for himself,
 by making new propitiatory Sacrifices, as if the Sa-
 crifice of Christ were not all-sufficient ; an Opposer
 to the Kingly Office of Christ, by intruding him-
 self under the pretended Name of *St. Peter* and *St.*
Paul, to be the Head Regent, and Judge of the
 whole *Catholick* Church, to be the Vicar General of
 Christ, a Vice-God upon Earth, not only appro-
 priating to himself the Power of the Keys, but
 challenging also a Plenitude of Civil Power, to dis-
 pose of all the Kingdoms of the World : *Nos, nos,*
Imperia, Regna, & Principatus, &c. We, even we,
 have Power to give and to take away all the Empires,
 Kingdoms and Principalities of the World. *Vides*
O Petre Successorem tuum, and tu Salutifer Christe tuum
cerne Vicarium : O *St. Peter* look upon thy Successor,
 and thou sweet Saviour behold thy Vicar. See whi-
 ther the Pride of the Servant of thy Servants is af-
 cended ! So every way he is an Anti-Christ.

2dly, The Name of Anti-Christ is used more strict-
 ly, and in a more eminent Sense, for the Anti-Christ,
 for the *Man of Sin, the Son of Perdition*, mentioned,
 2 *Thess.* 2. 3. And in the latter Sense it is disputed
 Problematically among the *Protestants*, whether the
 Pope be that Anti-Christ : Doubtless, all the Signs
 of Anti-Christ do agree to him, as, *To sit in the Tem-*
ple, or upon the Temple of God ; to have the Original
 of his Greatness out of the Ruins or Decay of the
 Roman

6 *Roman Empire*; to inhabit a *City*, builded on seven
 6 *Hills*; to shew himself first about the Year 668.
 6 But it is confessed likewise, that these Marks do all
 6 agree to the *Turk*; so whether the one or the other,
 6 or perhaps a third, the *Protestants* determine not; but
 6 leave private Authors to their own Opinions.

6 3dly, Suppose the Pope be an Anti-Christ: Yet
 6 it doth not follow, that every Bishop under his Ju-
 6 risdiction, is formally Anti-Christian; namely, such
 6 as do err out of invincible Ignorance, and hold the
 6 Truth implicitly in the Preparation of their Minds,
 6 being ready to receive it, whensoever God should
 6 reveal it: Such as repent of their secret and un-
 6 known Errors, of which Sort we do not doubt but
 6 there are many Thousands who live in the Commu-
 6 nion of the *Roman Church*.

6 4thly, Supposing they were all Anti-Christian
 6 Prelates, what are the Orders which they give the
 6 worse? There may be Power of Ordination, where
 6 there is no Purity of Doctrine. The Mysteries of
 6 God do not fail by the Miseries of Man; neither do
 6 his Ordinances cease to be holy, because the Mini-
 6 sters are unholy. What are the Scriptures the worse,
 6 because we received them at the Hands of the *Jews*?
 6 What did the Baptism of *Judas* come short of the
 6 Baptism of *Simon Peter*? What Difference between
 6 receiving their Orders from Popish Prelates, or their
 6 Christendom from Popish Priests? Many an Ortho-
 6 dox Bishop derives both his Orders and his Chair
 6 from Anti-Christian Hereticks. Now since there
 6 may be a Power of Ordination where there is not a
 6 Purity of Doctrine, the Author's Arguments drawn
 6 from the Corruptions of the Church of *Rome*, and
 6 supported by the Testimonies of *Calvin* and *Beza*,
 6 are of no Force.

6 Page 57. The Author asks, *Have the Divines of the*
 6 *Episcopal Church of England been more moderate in their*
 6 *Writings?* I leave the Reader to judge whether they have or

no. Perkins in his *Exposition on the Creed*, Page 400 writes thus, *We say that before the Days of Luther for the Space of many hundred Years an universal Apostasy overspread the whole Face of the Earth.*

Whether Perkins saith so or no, I know not, because I never saw his Works. Luther was indeed a great Instrument of the Reformation in Germany, but had no Hand in that of the Church of England.

Page 58. The Author says, *That in our Homilies we charge the Church of Rome with Idolatry.*

To this I answer, with A. Bp. * Tillotson: Our Church most certainly does so, and hath always done it from the Beginning of the Reformation; in her Homilies, and Liturgy, and Canons, and in the Writings of her best and ablest Champions. But we own them to be a true Church, which they cannot be if they be guilty of Idolatry: This they often urge us withal, and there seems at first Sight to be something in it. And for that reason I shall endeavour to give so clear and satisfactory an Answer to it, as that we may never be more troubled with it. The Truth is, we would fain hope, because they still retain the Essentials of Christianity, and profess to believe all the Articles of the Christian Faith, that notwithstanding their Corruptions they may still retain the true Essence of a Church: As a Man may be truly and really a Man, tho' he have the Plague upon him; and for that reason be fit to be avoided by all that wish well to themselves: But if this will not do, we cannot help it. Therefore to push the Matter home, are they sure that this is a firm and good Consequence, that if they be Idolaters, they cannot be a true Church?

* See his Works, Vol. i. p. 287, 288.

Church? Then let them look to it. It is they, I take it, that are concerned to prove themselves a true Church, and not we to prove it for them. And if they will not understand it of themselves, it is fit they should be told that there is a great Difference between Concessions of Charity and Necessity, and that a very different use ought to be made of them. We are willing to think the best of them; but if they dislike our Charity in this Point, nothing against the Hair: If they will forgive us this Injury, we will not offend them any more; but rather than have any farther Difference with them about this Matter, we will for Quietness Sake compound it thus; that till they can clearly acquit themselves from being Idolaters, they shall never more against their Will be esteemed a true Church.

Page 58. The Author quotes Mr. Napier and Dr. Beard, as calling the Pope Anti-Christ, and that he had set up a new God, namely a Piece of Bread in the Mass: And again, Mr. Sutcliff-----That the Church of Rome has no true Bishops or Priests, and lastly, Bishop Stillingfleet, for proving Roman Catholics Idolaters.

I have discoursed of Anti-Christ before, and therefore need not repeat any thing now. If Dr. Beard says the Pope had set up a new God, namely, a Piece of Bread in the Mass, I presume he was able to make good his Charge. And Dr. Whitby hath since done it, in his Book entituled *Irrisio Dei Panarij*. If Dr. Sutcliff says, the Church of Rome has no true Bishops or Priests, he is to be understood as Marcellus was speaking to his Soldiers, that they were no true Romans. Or as the Emperor said, that St. Ambrose alone was worthy the Name of Bishop; that is, they discharge not the Duties of their Calling, but abuse them, having reduced the whole Priestly Function to a new propitiatory Sacrifice, and the hearing of clandestine Confessions. But inasmuch as the Re-

formation was begun before the Council of *Trent*, and till the Council of *Trent* the Church of *Rome* was not so corrupted, as that her Ordinations were null; The Church of *Rome* cou'd as validly ordain as baptize, and who did ever question the Validity of her Baptisms? 2. The *English* Clergy had not their Ordinations from *Rome*. Christianity was very early (*An.* 63. or 64.) in *Britain*, and Church Officers were then ordained, and a Succession of valid Ordinations was always uninterruptedly continued. As to Bishop *Stillingfleet*, his Grace the late Lord * A. Bp. of *Cashel* observed, that he never failed to exhaust whatever Subject he treated on. And Bishop † *Burnet* acquaints us, that no Man bore a greater Share, and succeeded with more Honour than Bishop *Stillingfleet*, both in his Vindication of A. Bp. *Laud*, and in the long continued Dispute concerning the Idolatry of the Church of *Rome*.

Page 58, 59. The Author puts a Question, *What was there in the Romish Religion, that occasioned Protestants to separate themselves from it?* The Answer to this Question gives the Author very great Offence, in that it was a superstitious, idolatrous, damnable, bloody, traitorous, blind, blasphemous Religion. The Idolatry with which we charge the Church of *Rome*, has been already considered, and I cannot see with what Face they can deny it, since the Council of *Trent* have determined for the Worship of Images, for their Direction is to uncover the Head and fall prostrate before them. (Sess. 25.) And the *Catechismus ad Parochos* set out by their Order, directs the Priest to instruct the People in respect of their Behaviour, towards Images, *ut colantur*, that they be worshipped. Whether the Church of *Rome* deserves the other Epithets will best appear by the perusal of

two

* Dr. Nicolson's English Hist. Lib. p. 169. Folio.

† See the Pref. to his Exp. of the 39. Art.

two Treatises, the one wrote by Dr. Tho. Barlow, Lord Bishop of Lincoln, Entituled, *Popery: or, the Principles and Positions, approved by the Church of Rome (when really believed and practised) are very dangerous to all, and to Protestant Kings and Supreme Powers more especially pernicious: And inconsistent with that Loyalty, which (by the Law of Nature and Scripture) is indispensably due to Supreme Powers.* The other is, *A Discourse concerning the Laws Ecclesiastical and Civil, made against Hereticks, by Popes, Emperors, and Kings, Provincial and General Councils, approved by the Church of Rome.* Re-printed at Dublin 1723.

Page 65. The Author says, *There remains now but one popular Argument to be answered, viz. That it was not the Business of the Reformation to preach up a new Faith, or set up a new Church, but only to bring the Christian Religion back to its ancient Purity, which surely any Minister of the Gospel may lawfully do. Thousands of the Laity, who know nothing of Ecclesiastical History, and swallow down without Examination whatever their Guides teach them, have been and are still seduced by the plausible Appearance of this Argument.*

I assure the Author, there is more than a plausible Appearance of Truth in this Argument, For our Church (says his * Grace of Dublin) has, besides what natural Reason of it self suggests, the Scriptures, the Fathers, the universal Tradition of all Ages, past and present for every Article of her Faith. Let him shew one Article that wants any one of these, and we will strike it out of our Creeds; or any other Article that has this Testimony for its Necessity, and it shall be inserted.

But,

* See his first Ans. to D. M---by, p. 78, 79.

* But, Sir, sure you will allow, that to heal a Sore, to purge a sick and diseased Body, is not to make a new Body, but to renew it and to restore it to its former Health: Let me but give you one familiar Example of your own in this latter Age. St. *Francis* established the Order of *Franciscans*, and they according to the Meaning of their first Founders, did for a long time follow the Institution of their first Orders: Afterwards, when certain Errors and Corruptions had crept in among them, they separated themselves from the rest and were called the *Recollects*: Upon this Occasion a Suit was commenced, to decide whether the *Recollects*, or other *Franciscans* did adhere to the true Orders of St. *Francis*. After Examination, and Deliberation had, the *Recollects* were found to adhere to the ancient Institutions of their Order, and thereupon Judgment was published on their Behalf. And they were afterwards called the reformed *Franciscans*. Such is the State of the reformed Churches at this Day, the true Church was first planted and established by Christ and his Apostles, continued sound in Head and Members for many Ages: Afterwards when Error and Superstition had crept in, and gotten the upper hand, there were certain *Recollects* which complained of the Corruptions and Errors, which had sprung up in the *Roman Church*, whereupon after mature Deliberation had of the true Doctrine of Christ and his Apostles, Publication was made in Behalf of the *Recollects*, that they were found to adhere the ancient Institutions of Christ and his Apostles, and from and after that Time they were called the reformed Churches.

And now I hope I have satisfied you as to the Validity of our Ordinations, and I chose the rather to consider what your Author objected against them, because, Pref. p. 16. he says, the Proof of the two important Points

* See Pref. to Sir Humph. Lynde's *Via Devia*.

Points he is upon, goes all at once to the very Bottom of the Cause. Perhaps you may wonder I take no Notice of the other Pamphlets bound up in this Volume: The reason is, because they have been learnedly refuted already by several of our *English Divines*. If the Chapter entitled, *The Antiquity of Popery*, &c. be an extract from Father *Huddleston's Short and Plain Way to the Faith and Church*, (which was reprinted here in the Reign of the Late K. *James*, and licensed by *Patrick Tyrrel* titular Bishop of *Glogher*). I assure you the whole Treatise has been answered by the Revd. Mr. *Sam. Grascome*, M. A. of *St. Mary Magdalen's College in Cambridge*. I fear, Sir, I have trospassed too much upon your Patience, but however I beg leave to consider the Answer you have often given me when I laid before you the Absurdities consequent upon the Doctrine of Transubstantiation. *Fides nullum habet meritum ubi humana ratio praebe experimentum*. The Eucharist is true is an Object of Faith, but you must consider there are two Parts in a Sacrament the outward and visible sign, this is the object of our Senses, and may be examined by them, the other is the inward Part of the Sacrament or thing signified thereby, (*viz.* the Grace of Christ) and this is indeed an Object of Faith. Another thing I must take Notice of, before I finish this long Letter is, that famous and much cited Passage by you of **St. Austin*, concerning his Mother *Monica*. Now inasmuch as he speaks nothing of any temporal Pains that she suffer'd, it can be no Argument in favour of Purgatory, but may be consistent enough with the Doctrine of the Church of *England*, which blesses God for all his Servants departed this Life in his Faith and Fear: And prays, that we with all those that are departed in the true Faith of his holy Name, may have our perfect Consummation and Bliss both in Body and Soul in his

* Aug. Conf. l. 9. c. 19.

his eternal and everlasting Glory. And thus St. *Austin* prayed for his Mother *Monica*, that God wou'd forgive her all her Sins and shew Mercy to her. Did he believe then that his Mother was in Purgatory? By no Means, for he expressly says, *Et credo jam feceris quod te rogo, sed voluntaria oris mei approba Domine.* I believe that thou hast already done what I now pray for, but accept O Lord the free-will Offerings of my Mouth. He believed his Mother was in a State of Rest, but hoped that God wou'd accept his pious Affection for his Mother, and that she was not yet so perfect but she might receive some Benefit by it. I hope, Sir, you will peruse these Papers with the same Attention you do your other Books, *The Holy Court, The Christian Directory, Luther's Alcoran, and the Marrow of the Law.* You may assure your self, I had no other End in this Undertaking than to convince you and all our Adversaries that we had a lineal uninterrupted Succession from the Apostles, as * *Irenaeus* speaks: *Habemus annumerare eos qui ab Apostolis Episcopi instituti sunt in Ecclesijs Et Successores eorum usq; ad nos qui nihil tale docuerunt neq; cognoverunt quale ab his deliratur.*

† I read that in the primitive Church the Day of a Bishop's Consecration was observed as an Anniversary Festival: And therefore we who live in the Diocese of *Derry*, ought still to remember the 26th of *May* 1634. when Bishop *s Brambal* was consecrated, as also to

ob-

* *Iren. ad. Haeret. l. 3. c. 3. Ed. Ox. p. 200, 201.*
 † See *Bingham's Antiq. l. 4. c. 6. Sect. 15. Item l. 20. c. 8. Sect. 2.*
 § In the Life of Primate *Brambal*, wrote by Dr. *John Vesey*, late A. Bp. of *Tuam* when Bishop of *Limerick*, we have this remarkable Passage. He recovered to the Church in the Space of four Year's Time 30 some say 40000 l. per Annum, whereof he gave Account at his going into England, to the A. Bp. of *Canterbury*. So that many a poor Vicar now eats of the Trees the Bishop of *Derry* planted, and when he eats his Meal, has Reason to thank God for his Benefactor, and many shall hereafter have their Grounds refreshed by his

observe with double Solemnity, *Jan. 25.* being the Conversion of *St. Paul*, and the Day (*A. D. 1690.*) on which *Dr. * King* was consecrated, since Posterity is like to reap so great Benefit from their Labours for the Defence of the Church : I have been much obliged to them for their Assistance in answering this Treatise, and think it my Duty to make this publick Acknowledgment. *I am,*

S I R,

With greatest Respect,

Your most humble Servant,

A T T A C H E D

X T. B.

his Care and Labour, that know not the Head and Spring of the River that makes them fruitful. It is not to be doubted but that he had recovered much more but for the Rebellion of *Ireland*, after which he became as famous for those other Gifts God had bestowed on him, as eminently this Church, in asserting her Doctrine against the *Papists*, as he had already her Discipline and Property against the Malecontents among ourselves. — * *Dr. King* was the 5th Successor to *Dr. Bramhal* in the See of *Derry*, and seems to have imitated his Example. He purchased the Impropriation of *Fawn*, the Right of Patronage of the Parish of *Donaghmore*, bought his Predecessor, *Bishop Hopkins's* Books, valued at 300*l.* for the Use of the Clergy spent 10000*l.* for the Recovery of the Rights of the See. He wrote against the *Papists* when *Popery* was in its Zenith in this Kingdom, and was the only Clergyman that did so, and his Book was twice reprinted in *England*. He wrote with great Success against the *Dissenters*, insomuch that his Book is lately reprinted with the *London Cases*. In short, he eminently fills that high Station in the Church to which his Merit hath raised him.

F I N I S.

objective with double solemnity, You are being the
Conversion of St Paul, and the Day (N. D. 1622)
on which Dr. King was consecrated, hence Possessive
is like to reap to great Benefit from their Labour for
the Defence of the Church: I have been much ob-
liged to them for their Assistance in answering this
Treatise, and think it my Duty to make this publick
Acknowledgment. I am,

S I R,

ERRATA.

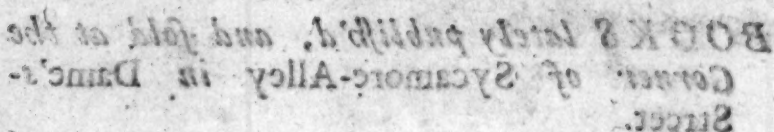
PAGE 32. l. 10. after *Into* read *the*. p. 33. l. 17.
after *lead* read *him*. p. 40. for *Matrimonio* read
Ministerio. p. 44. for *Lateranense* read *Lateranense*.
p. 45. for *principale* read *principale*. p. 61. for *it*
read *it*. p. 73. for *nimis* read *nimis*. for *interim* read
interim. 4 AP 54

S I R,



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